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PUBLISHERS' NOTE

In this volume the writer is saying some things that ought to have a profound influence on our American life.

In dealing thus with the deeper implications of the present day "temperance" movement, he is setting forth clearly the relative spheres of religion and government; the relative functions of church and of state; matters in which the American mind is yet slow to discriminate.

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THE
Deeper Meaning
OF THE
“Temperance” Question

SERMONS DELIVERED IN CENTRAL CHURCH,
SIOUX CITY, IOWA

BY
THE MINISTER
WALLACE M. SHORT

“Righteousness, Temperance and Judgment.”—Acts 24:25.

“Render unto Caesar the things that are Caesar’s and unto God the things that are God’s.”—Mark 12:17.

“The sons of this world are for their own generation wiser than the sons of light.”—Luke 16:8.

The Hyde Park Press, Mail Order Publishers
Station E, Kansas City, Mo.

1915

DEDICATION.

To the warm-hearted men and women who in the first year of Central Church have rallied about us in loyalty and faith my wife and I gratefully dedicate this volume.

W. M. S.

P R E F A C E .

Some of the sermons here printed were written with the purpose of giving expression to the writer's views on the "temperance" question.

There is within our Protestant churches a political organization having for its avowed purpose the promotion of temperance by the specific method of prohibition. This political body calls itself "the Church in action against the saloon". Few of our Protestant pulpits would deem it safe to discuss the temperance question otherwise than as prescribed by this organization.

Two of the sermons in this volume have already been widely circulated. I have received scores of commendatory letters, many of them from Christian men who have occupied, or do now occupy, the very highest positions in the land, from that of university professor to that of governor, or president of the United States. The following sentence is from one of the best known men in America—"That sermon on 'The Deeper Meaning of the "Temperance" Question' is the most satisfactory treatment of the subject that I have ever seen." This sentence might be duplicated in substance from dozens of these letters.

Where multitudes of able Christian men think thus, the Protestant pulpit ought to be free to frank, honest discussion of the best methods of promoting temperance. Every intelligent Protestant minister knows that it is not. After eighteen years of service in my de-

nomination, I made this discovery unmistakably a year ago when public passion was at a heated state. I therefore started a new church.

The group of sermons here printed is designed to give the viewpoint on this one theme of temperance, and to supply some glimpses of the general spirit and purpose of minister and church. This group is sufficient to make clear to the understanding mind the central subject here treated. To those who cannot understand, more words would add nothing. Hearing, they would simply "hear, and not understand."

The outstanding wonder, and cause of thanksgiving, to me in this first year of the new church has been the group of people who have been drawn together by seemingly instinctive understanding. Some are university graduates; some sweet-spirited mothers and home-makers; some plain workingmen; some captains of industry; but all people of that true education which may exist without college and which college cannot spoil.

The consuming devotion of my life is to be a messenger of the Good News of the Son of God, which I see more clearly every year is the power of God to save and to make happy. All true reforms grow out of this. Any reform which stands in the way of this life-giving message must be challenged. The life is the essential; the reform is incidental. I have dealt with this specific question of temperance because I cannot preach my message without doing so.

With the conviction and the faith of the preacher, I commit to the reader's hands this little volume.

Sioux City, Iowa. WALLACE M. SHORT.

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THE DEEPER MEANING OF THE "TEMPERANCE" QUESTION.*

A SERMON IN CENTRAL CHURCH, GRAND
THEATER; SIOUX CITY, IOWA; SUN-
DAY, JANUARY 31, 1915.

On a certain historic occasion recorded in the New Testament, when the Apostle Paul was on trial before the Roman Governor Felix, the Great Preacher seemed to forget the question of his own danger or security as his impassioned soul turned upon his judge with the full power of the Gospel message, and he preached to Felix "Righteousness, and temperance and judgment." (Acts 24:25). In these words we find the full scope of the preachers' message—it deals with righteousness, which has to do with man's relations to his fellowmen; and with judgment, which concerns the man's relations with his Creator; and with temperance, which covers the whole problem of the man's co-ordination and government of all that rich and multitudinous endowment of faculties and talents and passions which together make up the sum total of his personality. It is of temperance that I wish to speak this morning.

The Greek word which is translated "temperance" in the King James version of our Bibles is in the Revised Version translated always "Self-

*To be had separately. See page 2.

control." This gives to us accurately the meaning of the word as it is used in Scripture. It always indicates to us the difference between a mere "thing" or automaton, which might possess certain faculties and powers as a dumb receptacle contains certain inanimate articles, and a man whose very manhood consists in the possession of these talents and faculties as a living part of himself all of them lying ready at his command and under his control.

The very possibility of manhood rests upon the possession of passions and powers which are living and vital factors of himself. The very moment that any one of these passions or powers passes from the man's sphere of personal self-control he is reduced in the scale and power of his being. And just as these passions and powers of the man increase in number and variety and magnitude, all of them being free and vital parts of himself and under his direction and mastery, just in that proportion does the magnitude of the man and the significance of the term "manhood" increase. To remove any one of these faculties and passions from the sphere of manhood is to subtract from the incentives of manhood, just as surely as to reduce the weight and steam pressure of the engine takes away from its possibilities of power. If the men on the planet Mars have fewer passions and powers to control, or less incentive and necessity to control them, then they are weaker and lesser men than we.

We catch thus the significance of what we call the Gospel. We grasp somewhat of the meaning of its power to produce in this world great and glorious men such as fill the pages of Old Testament history and are celebrated in the eleventh chapter of Hebrews, and such as fill the pages of New Testament history and are celebrated in the Acts of the Apostles and in all Christian history down to the present time.

The meaning of the word temperance has in the popular usage been reduced to a mere fragment of its true religious significance. When we speak of temperance today we almost always have in mind the problem of temperance in the use of alcoholic beverages, which is really only a small fraction of the whole problem of manly self-control and power in the possession and use of the talents with which the Creator has endowed us.

Then we have further reduced the meaning of temperance so that when the modern man speaks of the "temperance forces" he thinks not even of men who are doing so large a thing as to practice and teach personal self-control or abstinence in relation to alcoholic beverages. When the modern man uses this phrase he thinks only of some people who are trying to take away from other men the right of personal self-control or abstinence or choice in relation to alcoholic beverages; he thinks of those people who are trying by external force to impose their own control upon other people in this matter of alcoholic beverages. In other words, the common meaning of

"temperance" among us has been reduced to a particular method, viz., the method of prohibition, for the control of one small sphere of human temptation and choice, viz., that which has to do with alcoholic drinks.

I accept on this present occasion this narrowest and most limited use of the word "temperance." Because this use of the word is but an insignificant fragment of its true meaning, I enclose the word in quotation marks when using it in this narrowed sense. I speak this morning of the deeper significance of the attempt which has been made during the last seventy-five years to control by external force, rather than by personal and inner development of character, the temptation that arises from the fact that when God created the world he wrought into it the chemical laws of fermentation by which nature is capable of producing what we call alcohol.

Nearly ninety years ago there occurred in the Eastern part of this country, which was then the only very populous or significant part, a great temperance movement. It was a real temperance movement. Up to that time the idea of prohibition had apparently never occurred to anybody. This movement was wholly given to the effort to inspire in people the vision and beauty of self-control in the use of alcoholic liquors. The forces used were moral forces. It undertook to instruct and inspire the spirit of the individual, and to create in human society a public sentiment which would look with disapproval and compassion upon weakness and intemperance, and which

would exalt and honor self-control, and which would favor in the matter of alcoholic drinks total abstinence. So effective was this movement that in 1831 the official year-book of one of the New England States said that "the quantity of ardent spirits consumed has been reduced two-thirds within three years."

But the business of inspiring and teaching the human spirit is a never-ending task. It is just like farming; you must produce a new crop each year or you will fail. It is very difficult for people to accept this fact in the great business of producing men. We have little spurts of revival of life occasionally, and then we grow weary and try to find some easier way. So it was in this temperance movement nearly a century ago. People got tired. Some man thought of an ingenious scheme of "fixing" the business so that it would never any more be necessary for people to train men to powers of self-control and of personal choice in this one sphere of human temptation. Somebody invented prohibition.

This prohibition idea began about the year 1840. It has been working now in our country about 75 years. It has always been resisted not merely by dissolute people but by many of our noblest and most far-seeing statesmen and religious teachers. These more thoughtful men have seen that the movement could never achieve success, and that it was not even desirable that it should. They have seen that when people grow weary of the business of making men we shall have to get along without men, just as surely as

when they become weary of the business of growing a new crop of corn each year, we shall have to get along without corn.

These more thoughtful men have also seen that the human spirit will never submit to these prohibitory laws in the sphere of personal character and choices. The human soul claims this sphere of personal character for its own. The nobler the human spirit, the more insistently does it claim for itself this sphere of personal choice. The true and free human spirit means that its own mind shall rule its own personal faculties and powers; it will never submit to having its own faculties ruled over in any forceable way by the mind or power of another. It may be safely asserted that every man who has the human breadth and depth of insight such as Abraham Lincoln possessed will say and think concerning the prohibition effort as Abraham Lincoln thought when he called prohibition a movement "by professional agitators, which, unless controlled by the sane and level-headed portion of the community, may easily prove disastrous to the nation." Mr. Lincoln said "prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself."

This movement for the making of character by external force has now gone far enough so that our people are beginning with deeper seriousness to study its real significance. It has been for several decades relied upon so exclusively that there can scarcely be said to have been any general temperance effort in America for the last seven-

ty-five years. This effort to find an easy way of creating character by legislative and police power instead of by reaching and building up the hearts of the people through teaching and vision and love, has been carried to the point where so patient and deep-hearted a man as Dr. Washington Gladden feels compelled to write, "*The whole prohibitory movement as at present managed puts physical force at the front and sends moral force to the rear. This is a fatal error.*"

Thus far in our history there have been only two parties much in evidence in the "temperance" controversy. One is the attacking party consisting centrally of what one of the speakers in the prohibition debate in Congress last month called "a great body of high-priced paid agitators who are clamoring for national prohibition. It is their profession." The other party thus far has consisted chiefly of those persons whose property and business rights have been attacked by these professional agitators and their multitude of well-meaning followers. It is inevitable that the liquor men should resist this attack. In resisting it they have acted simply like human beings. Any group of men would have done exactly the same thing.

These professional agitators, the prohibitionists, undertake to discredit any man who does not yield himself body and soul to their propaganda. They impugn his motives, class him with the liq-

uor dealers, and accuse him of being in the pay of the liquor interests. We can only say as Mr. Lenroot of Wisconsin said in the recent debate in Congress, "In voting against the prohibition amendment, I find myself upon the same side as are the liquor interests, but that should not deter me from performing my duty as I see it."

There is now coming into clear view a third party, greater than either of these other two, and representing the deeper and saner thought of the American people. No honest man will any longer charge those people who do not believe in prohibition with having mercenary or illicit motives. In the debate in Congress last month both Mr. Mann, the Republican leader of the House, and Mr. Underwood, the Democratic leader, combated the effort for national prohibition with all their powers. President Wilson with quiet dignity stood firmly against it.

As one reads the debate in Congress, he cannot avoid the conclusion that it is such men as these opponents of prohibition whose speeches will live after them as possessing that breadth and depth of insight and that dignity and power of expression which marks true statesmanship. I do not see how any fair mind can read these speeches without discovering, if he has never made the discovery before, that the prohibition speeches represent an emotionalism without breadth or depth of self-controlled thought; an emotionalism which can create a mob spirit and destroy a nation but which can never build it up in dignity and power of self-controlled manhood.

The vote in Congress of 197 favoring the submission of the so-called prohibition amendment to 189 against it, 41 members not voting, is hailed by the prohibition agitators as evidence of progress. Let us note the facts.

Very few people seem to realize that the Hobson amendment was not a prohibition amendment at all. Several Congressmen showed plainly that instead of being the "Hobson prohibition resolution" it was really the "Hobson free-whiskey resolution." The amendment undertook to prohibit nothing whatever except the sale of alcoholic beverages. It allows the manufacture, the transportation, the importation without let or hindrance. As the debate drew near to its close, a member of the House offered a real prohibition resolution. Against this real prohibition resolution Mr. Hobson himself spoke and voted, saying, as to "having the Constitution prohibit the use of intoxicating liquors, or any kind of sumptuary regulation; I am against it." (Congressional Record, Dec. 22, 1914, page 595). This real prohibition resolution was defeated by a vote of nearly three to one.

The fact is that if the Hobson resolution were written into the Constitution and were implicitly obeyed everywhere in our country, any individual with a receipt book could manufacture whiskey at a cost of from 20 to 40 cents a gallon and use it as much as he wished. Any number of people in Sioux City could make their little contribution to any sort of a social club they might wish to

form and manufacture their beverages and use them as they chose.

How easy it is for the private individual, or the private group of individuals, to manufacture alcoholic beverages, is clearly shown by the fact that in the year 1914, while the entire number of registered distilleries in the United States was 880, there were captured the enormous number of 2,677 illicit distilleries. How many illicit stills there were in the United States in 1914 that were not captured, the Lord only knows.

If under the present regime when anybody can buy all the alcoholic liquor he wants by paying the price, and when the Government has the great financial incentive of weeding out illicit stills in order to protect its sources of revenue; if under these circumstances the number of illicit stills outnumbers the licensed stills, certainly by three to one, and probably by a much larger ratio, how does anyone suppose the Government is going to enforce prohibition even if we had in the Constitution a real prohibition amendment? And what do you suppose would be the effect of the Hobson resolution which legalizes the free manufacture of liquors, stipulating only that they shall not be sold? What kind of a standing army do you suppose it would take to prevent men from finding some method of selling the product of their stills when they could sell it at 50 cents a gallon and make generous profit thereby, whereas it now costs \$3.00 or \$4.00 a gallon, a large percentage of this cost going into the Government Treasury?

We need to recall that the 15th amendment which grants the franchise to the negro has become absolutely a dead letter. All of us who have reached middle life are old enough to remember the echoes of the disgraceful attempt of the United States to control this matter in the South by the carpet-bag system of government. We remember with what wrath our fathers and mothers used to declare that if they were President of the United States they would send a regiment of soldiers to every voting precinct in the South. This attempt to enforce the 15th amendment we recall now only with a blush of shame.

To enforce a real prohibition amendment (which the Hobson resolution did not even pretend to be, though the people generally seem to suppose it was) would be ten times more difficult than to enforce the 15th amendment for the enfranchisement of the negro. There are only two ways possible for giving the negro the franchise. One is by maintaining a standing army in every county in the South. The other is by letting the people of the South come to where they are willing and desirous to see the negro enjoy the exercise of the ballot.

There are only two possible ways of enforcing national prohibition anywhere in the United States. One way is by maintaining an armed force in every precinct in the United States, which shall know what every man keeps in his cellar or in the secluded nook in his back woodlot. For any man with a receipt book can manufacture it in his cellar or on his cookstove or out

in the grove in the far corner of his field, and the average man will continue to do so because he sincerely believes he has the right to do so if he wants to. The other way to secure prohibition is to create character in the individual. If by this method public sentiment in any community should become strong enough, the use of alcoholic beverages would largely cease without any bitterness or violence or costly use of the police power.

Some of us are profoundly concerned over this prohibition question, not mainly for the sake of the liquor question itself, but because it is the storm center of the great intellectual and moral battle of our nation over a problem that is vastly larger. This larger problem has to do with the whole question as to the use of physical force, or the use of moral inspiration and instruction, in the creation of character and in the building up of a state or nation of noble and happy men and women.

The hopeful sign of our time is that multitudes of thoughtful men and women are now beginning to give earnest consideration to this problem. The attempt at national prohibition is one of many influences which is awakening these thoughtful men and women to the sense of their duty as American citizens. Heretofore they have gone about their money-making or their social enjoyments or their educational enterprises leaving the prohibitionists and the liquor interests to fight over this question between themselves. Now these more thoughtful people see

that the problem has grown so urgent that the nation must think it out.

The evidence of this awakened thoughtfulness is to be seen everywhere. The PICTORIAL REVIEW for February, 1915, has an editorial by Mr. Arthur T. Vance, the editor, the title of which is evidently meant to have a tinge of irony, "Let's Make a Law Against It." Mr. Vance says that "it is easy enough to legislate against an evil." But he says a law "cannot reach the hearts of the people and create a desire that the evil, small or grave, shall be abated."

He shows that we have all the laws and prisons and gallows and electric chairs for the discouragement of murder that we can possibly have any use for, and still we go straight on having "almost as many murders in America annually as in all the rest of the civilized world put together." He characterizes a large part of our law-making as "neurotic legislation."

The OUTLOOK, January 13, 1915, calls attention to the same problem in a leading editorial. It says, "many people seem to believe that the salvation of men is merely a matter of passing laws. As a result the country writes about twenty-five thousand laws a year, and is the greatest lawbreaker in the world. We are trying to do by statute many things which can be done only by moral education."

Many of our leading statesmen, in the debate over the Hobson resolution in Congress last month, expressed themselves in the same spirit as Mr. Underwood when he said, "this is not a

temperance question. It never has been. I regard this question as an attack upon the fundamental principles of our government. If it is allowed to proceed without being combated, the day may come when it may be a serious menace to the principles of the Government that you and I believe in. When the time comes to face a great question, there is but one way to face it, and that is in the open."

These utterances recall to us the words of Mr. Henry George twenty years ago, "Intemperance is a great evil, but it is not the only evil. The most ardent advocate of temperance would probably hesitate to accept the total abstinence that prevails in Turkey if accompanied with Turkish corruption of government. There is no instance in which intemperance among a civilized people has stopped advance and turned civilization back toward barbarism, but the history of the world furnishes example after example in which this has occurred from the corruption of government, ending finally in the corruption of the masses."

Thoughtful men and women are awakening today to the fact that we shall have to have a great deal less of legislation before we shall have any more of respect for law; that we shall have to exempt altogether from the field of legislation those spheres of human activity which belong to moral education, if we are to save ourselves from increasing contention, strife, and lawlessness.



A great many of us are earnestly concerned to get at this deeper and wider meaning of the present discussion about "temperance" through prohibition. We know that if the same spirit continues to be cultivated which the prohibition movement is cultivating, that shallow thinking and bitterness and mob spirit are going to increase more and more. If this shallow thinking and bitterness and spirit of misrepresentation were seen only out on the streets in the poorer quarters of our cities, we should not fear it so much. But when it takes possession of the very citadel of religious education then it becomes a grave matter. It is a strange situation to contemplate when our Churches have in so large a measure not merely ceased to be places where honest men may discuss so great a matter as the best policy to be pursued for the promotion of temperance, but have even ceased to be places where a man may silently think and act for himself conscientiously on so important a question.

Only fifteen days ago an ordained minister of good education and character showed me a resolution carefully written and signed by all the deacons of a certain Church in the Sioux City territory. This minister had arranged with a brother minister who is a friend of his for an exchange of pulpits on January 10th, 1915. A few days before the Sunday which had been designated for the exchange, the deacons of the Church in which this minister was to have preached sent him a resolution informing him that "owing to his attitude on the temperance question it would

be inadvisable for him to appear in their pulpit."

What had this minister done to merit such a rebuke? He had never signed a saloon consent petition nor in any way encouraged any one else to do so. His own integrity and purity of character had never been questioned. All he had done was merely courteously to decline to act on a committee to visit the men of his community who had signed a saloon consent petition and try to persuade them to withdraw their names; all he had done was to decline to obey the orders of the paid agitators who have laid their hands upon the throat of nearly every Protestant Church and minister in our State.

The kind of campaign which is inevitable, where force is substituted for moral education in matters of temperance, results in shallow and inconsequential thinking and in disregard for the truth. Only a few weeks ago a prominent minister of Sioux City showed by statistics that Chicago has twenty times as many murders annually in proportion to its population as the city of London, and ten times as many as Paris. In the very next breath he asserted that the saloon is the main cause for these murders.

One would suppose that this well-meaning brother had never heard that there are as many saloons in London or in Paris as there are in Chicago, and fully as much drunkenness. If the saloon is the cause, it should produce the same results in London or Paris as in Chicago. The utter foolishness and inanity of that kind of reasoning can be duplicated in almost any typical

present day speech on the temperance question in our Protestant Churches.

If this good brother will look at himself in the mirror, and be honest for a moment before his Creator, he will know that he permits himself to pursue this shallow and inconsequential kind of thinking merely because he has driven out of his church nearly all the people except those who like to hear him lambast and misrepresent what his Church calls "the enemy," and so he serves up that sort of diet for people who like that kind of thing. It is this spirit, which seems to feel that the cause is so good that it does not matter whether the weapons used are truth or falsehood, love or hate, that comes a great deal nearer than the saloon does to being the cause in this country of almost as many murders as in all the rest of the civilized world. It comes close to being the central reason for twenty times as many murders in proportion to population in one of our cities as in an English or French or German city. This spirit is the very essence of the mob spirit, and of the murder spirit.

God knows I feel no malice, and no regret on my own account, for the things which have happened to me in the last year. But these experiences are certainly significant in the light they throw on the general situation. I exercised my duty as a citizen last spring by casting my vote conscientiously on the issue between prohibition and the licensed saloon in Sioux City. A few days after that event, the State Conference of my denomination met at Marshalltown. Every

Congregationalist knows that it is the business of a Congregational Conference to keep scrupulously out of a question at issue within any Church, or between any Church and its minister, until it has been properly invited to take up the problem. I happened to have been elected by the Iowa State Conference twelve months before to preach the sermon before the Conference at Marshalltown. The Trustees of the Marshalltown Church, having seen in the newspapers the report of my action, took the business of the State Conference out of the hands of the Conference and declared that I could not preach the sermon at Marshalltown, as they would lock the doors of the Church against me. The pastor of the Church, just like the pastor of the Church whose deacons aforementioned declined to let my friend preach in their pulpit on January 10th, meekly submitted to the dictation of an individual or two who violently took into their own hands that over which they had no jurisdiction. Both these ministers advertised from the house-tops the fact that they represent that great body of our ministry that dare not say any more that their souls are their own, and who know that in order to keep their jobs and their salaries and what they timidly call "peace," they must yield their reason and conviction to any dictatorial and trouble-making individual who conceives himself to be qualified to control by force the character and conduct of all other people.

Then when the Congregational Conference finally met, it acted just like any other mob. A

few of the leading ministers of the State tried to keep it in bounds. As the Marshalltown Times-Republican said at the time, "The Conference was in no mood to be halted by any such technicality. It was on a trail that was warm." One of the best known ministers of the State, a man who many years ago gave up his pastorate and ceased preaching, evidently because he did not have any gospel to preach that would make it interesting for him to remain in the pulpit, shouted, "When this Sioux City Church has had the blood of its minister splattered over its altar, and it comes to us pleading for help, I say it is not too much for us to do to stand by its side and maintain and support it." The Times-Republican said, "Loud was the applause that welcomed this Spartan call." One of the pastors of the State rose to protest that the State Conference had no right to take action in this matter of Church and Pastor before it had come to the attention of the Sioux Association. The Times-Republican reports that "his argument had little effect." Somebody in the Conference dragged in the habits and convictions of Dr. Lyman Abbott. This well-known minister aforementioned who, though in the prime of life, ceased preaching years ago, declared, "If I sat in a Conference before which Lyman Abbott was on trial for his personal habits, I would vote to remove him."

I thank God I have no personal malice nor regrets in this matter. I am glad to be an American freeman engaged in a glorious conflict. The injustice of being thus disposed of by the State

Conference of my denomination, when I was baptized into that denomination in my infancy by my parents in the State of Iowa; and gave ten years of my youth to graduate with honor from one of its foremost colleges and its foremost theological school, making my own way by my own labor, in order that I might be equipped for the ministry; and had been a pastor for eighteen years either in Iowa or in states that are contiguous to Iowa, no word derogatory to my character or ability ever having been uttered so far as I know; and was accounted successful enough to have been moderator of a State Congregational Conference in a state that joins Iowa, and to have been unanimously elected to preach the conference sermon at Marshalltown—the injustice of it is flagrant enough. I make a statement of the case simply that people may look at it and learn to think.

Immediately following the Conference at Marshalltown, I and my friends in Sioux City received a shower of letters from ministers who, if anybody does, stand in a position of moral leadership. Some of these letters are amusing, some of them too pathetic to be amusing. They are filled with baseless imaginings and unfounded gossip.

We are compelled sometimes sadly to confess that the goodness of some of the good people in our Churches is largely of the negative kind; the main thing they have to boast of being that they never saw the inside of a multitude of places and are ignorant of a great part of the world in

which most of their fellowmen live familiarly. Being ignorant, they are at liberty to give their imagination full play, and to guess things which are false, and to gossip things which never happened. It is a safe guess that if Jesus Christ were in Iowa He would know enough about the men of Iowa to talk to them without ignorant gossip and to preach to them without guessing.

While I am writing these words, the morning paper lies before me with the report of the declaration last night (Jan. 20, 1915), in a public address, of the Superintendent of the Woodbury County Anti-Saloon League, that certain Sioux City ministers are to "strike from their church membership the names of any men who sign the saloon consent petition that is in circulation." This gentleman is another of that group of ex-ministers who themselves having no gospel to preach that can hold them to the pulpit, are now squeezing the very gospel life-blood out of our churches, and whose dictation few ministers dare to dispute.

America has got to have leaders with knowledge and level heads and warm sympathies and pure hearts; men who cannot be stampeded on a moment's notice to act just like a mob and to do things which they will regret the rest of their lives. There are all too many of those whose lack of knowledge is so flagrant and their prejudices so deep that they have lost the power prop-

erly to weigh their character and their deeds. These can only be prayed for as the founder of the Christian Church prayed for the churchmen of his day, "Father, forgive them, for they know not what they do."

It is this mob-spirit, this lack of patience to discover and to speak the truth, that endangers our Protestant Churches, and that endangers our institutions for lack of temperate and level-headed moral leadership. It is this spirit, and usually these same men, who foster malignant anti-catholic campaigns of misrepresentation and bitterness and abuse. The only way in which these men can ever defeat any real or imagined enemy of their church is to get a gospel that shall first seem to themselves worth preaching, and then preach it in such way as to produce men and women of superior character and power and grace of good-will.

This impatient disregard for truth, which is the neurotic essence of the mob spirit, is seen wherever one turns among these disciples of moral character by force. I mention one of an endless number of examples that might be cited: They have said almost everything about Kansas that one would suppose might be said about Heaven; not because Kansas is superior to other states, but merely because Kansas is a prohibition state and the glorification of Kansas serves the purpose of their argument. One may read glowing articles and listen to fervid speeches which declare that the number of murders, and

the average suicide rate, and the number of divorces in Kansas are less than in any other state; and that the average bank savings and the Church membership is higher than in any other state.

Let us have the facts up to date. They are these: In the matter of violent deaths, the Kansas rate is higher than in twenty-nine states in which liquor is lawfully sold; the rate of suicide in Kansas is higher than in twenty states wherein liquor is lawfully sold; the ratio of divorce to marriages in Kansas is higher than in twenty-seven states in which liquor is lawfully sold; in the whole country there is one person in every nine with a savings account, in Kansas only one in eighty-seven; in the entire country the average savings account per depositor is \$439.07, in Kansas \$231.69; in the matter of church membership thirty-eight states in which liquor is lawfully sold stand higher than Kansas. By the time the church has gotten its machinery of morality by force to working well, its ministers have forgotten how to preach a gospel of faith and good will, and the church itself is spiritually dead and brutally pharisaical. These are statistics for 1913 from the U. S. Commissioner of Internal Revenue. Many other facts of similar import might be given. These in face of the fact that Kansas has fewer large cities than most states, and that the bulk of her slum population takes refuge in Kansas City, Mo., just across the state line, and is credited to Missouri instead of to Kansas.

I am not claiming that alcoholic beverages promote health or prosperity or happiness. I am not now discussing that question. What I am saying is that the spirit of impatience and force and falsehood is worse than any form of alcoholic intemperance which exists in our country, and more dangerous; and that the Church is in grave danger today, as it has been in many periods of the past, of harboring and promoting and baptizing this false spirit and calling it good.

These two spirits today stand face to face: The spirit of impatience and misrepresentation and force; and the spirit of reason and truth and faith. The spirit of force now as always pays little heed to reason. No matter how wise or gentle or righteous the men may be who fail to do its dictation, it merely scoffs at and denounces them. The foremost educators and statesmen and religious leaders of the country may give years of time and patient thought without financial remuneration and merely for the sake of service to their fellowmen, as happened in the case of the Committee of Fifty who a dozen years ago published their six monumental volumes on various aspects of the liquor question. Because these gentlemen of the Committee of Fifty did not laud prohibition to the skies the prohibitionists simply stopped their ears and rushed at them with shouts of wrath. The prohibitionist is engaged in a game of force. He cannot use anything that does not lend itself to augment his force. The men who are thoroughly given to this propaganda cannot be reached by

reason. Today, as always, they must simply be allowed to wear themselves out as they blindly drive their heads against the eternal facts and principles of God's universe.

But with the great common sense mass of the American people we can reason. If we characterize the spirit of these devotees of force in the field of morals, in words that are plain and direct, it is not for the pleasure of saying harsh words about them, and not with much hope of converting them. It is for the sake of helping the great common sense American spirit, as represented by the masses of its people, to think their way out and to learn to act reasonably and patiently and in the spirit of goodwill.

These devotees of physical force are what Lyman Abbott in his book, "The Rights of Man," calls the "Medicine-Man." Dr. Abbott explains that he calls him the medicine-man "because he thinks there is one medicine which will cure all the ills to which humanity is subject." Dr. Abbott continues, "He is generally morally honest, but intellectually narrow; he is not a hypocrite, but he is apt to be a Pharisee, with a strong sense of 'I am holier than thou' pervading his dogmatic utterances."

THE OUTLOOK for January 13th, 1915, says editorially: "It sometimes seems as if the Puritan habit of defining the will of God for other people had survived the Puritan endeavor to obey that will. If we were more eager to be good ourselves and less bent on making others good there would be fewer murders, breaches of

trust, divorces, and mean little dishonesties in the country. 'Make truth lovely, and do not try to arm her,' is a rule of life as sound as it is winning and Christ-like."

There can be nothing more dangerous to public morals than the habit of disregarding true moral distinctions, or, as Mr. Lincoln said regarding prohibition, of "making crimes of things that are not crime." If you will turn to Luke 7:33, you may read the words of Jesus, "John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man and a wine bibber." Any man who is capable of reading honestly knows without question that Jesus meant "The Son of man is come eating bread and drinking wine."

Mr. Gladstone was a tireless and devoted worker in behalf of temperance for the English people. Yet he was a user of alcoholic beverages from his childhood. When his father sent the lad away to school at Eaton at the age of twelve years, he sent with the boy a liberal supply of wine with the insistence that the youngster use it. Almost every page of the lad's carefully kept diary contains some such record as this, "Breakfasted with Gaskell. He and Hallam drank wine with me after 4." Mr. Gladstone at the age of fifty-five when asked to urge his fellows to take the total abstinence pledge replied, "How can I, who drink good wine and bitter beer all my life in a comfortable room and among friends, coolly

stand up and advise hard-working fellow creatures to take the pledge?" Mr. Gladstone understood so well how to take care of himself that he was Prime Minister of England until the age of eighty-five.

I might spend the day in giving illustrations of this kind. I am not advising people in regard to the use of alcoholic beverages. I am not discussing that question now. I am saying with all the sincere energy of my being that to characterize what Jesus did, or what Mr. Gladstone did, as a crime, is a greater danger to American character and institutions than alcoholic intemperance; for it is intemperance in the central citadel of moral being. If I had to choose between the two, I had rather see a friend of mine come home drunk than to see him habitually lying to the spirit of truth, and with the spirit of bitterness and murder in his heart against those men who are patiently in the spirit of truth and service trying to build up in young men the truthful, self-controlled, godly character.

I am speaking today in the presence of many men who are engaged in the liquor trade and whom I have especially invited to be present. I am not here either to laud or to denounce prohibitionists or liquor dealers. I can see forces that are at work, under the hand of God, upon a question so much larger than the liquor question, that the liquor question is only an incident in the conflict. The immense significance of the "temper-

ance" question lies in the fact that it is a storm center around which we are working out the larger problem. That larger problem is the question of the use of external force upon men, or moral forces which reach the heart and work upon men from within. I am able to see that both the prohibitionists and the liquor dealers are playing an important part toward the ultimate solution of this question. No greater calamity could happen to our country than that we should go on writing into our statute books and our constitutions the spirit of force in the field of morals. This is the thing which the prohibitionists would do. The liquor dealers thus far have been the active power that has prevented this national misfortune. Therefore I thank God for their power.

The greatest prophet of the Hebrew people (Isaiah 45) calls Cyrus the Persian, God's anointed. The Prophet in thus characterizing Cyrus did not mean that he was morally either good or bad. He meant merely that Cyrus was a mighty force in the hands of God for the accomplishment of certain ends. He makes God to say of Cyrus, "I have called thee by thy name, though thou hast not known me; I have girded thee, though thou has not known me."

Unless men can get this larger view of the Providence of God and of the use which the Divine Being makes of his earthly creatures, they can never get any farther than to fight each other to a standstill in bitterness and darkness on the brutal plains of a low existence. I want to say to

you this morning that these two forces, the prohibitionists with their intellectual and moral narrowness, and the liquor dealers fighting largely in self-interest, are both and equally the forces under the hand of God to bring a great nation face to face with the most important question of its national existence and peace and happiness.

The liquor dealers have been denounced for venturing to suggest that their property and business rights should have some consideration at the hands of their fellowmen. I want to declare this morning that in this the liquor dealers are absolutely right. Let us assume that the people supported by the liquor trade comprise about 1 per cent of our population. Then it happens that to the other 99 per cent of the population it makes no financial difference what becomes of the business interests of the liquor dealers. It sometimes seems as though a considerable proportion of this 99 per cent care not one whit so long as their own business interests are not affected. But I know well enough that if the business interests of any one of this 99 per cent of our population were affected, they would begin to think regarding their own business rights just as the liquor dealers do.

I want to say this morning that until we are a people who can have some such consideration for the rights, and some such understanding of the viewpoint, of others as we have for ourselves when our self-interest is touched, we have absolutely no ground of security for business and property. Any group of men will destroy with-

out a moment's consideration the property rights of others so long as it does not touch their own material self-interest. The idea that a city or state should today without a moment's consideration destroy all the property and business rights of a group of their fellowmen, and next year turn around and allow these men to begin to build up their property rights in the same business, is an evidence of initial corruption in the minds of the public that thus disregards the rights of others just so long as they do not themselves feel the pinch. It is just like that brutal Phariseeism of the deacon who, when a man every way as good as himself, but who happened to be a worker in a brewery, applied for membership in the church with his family, remarked, "let him change his occupation first." That deacon would never for a moment think of touching for himself with the tip of his finger the burden of changing his own occupation for the sake of his church, though he was perfectly ready to place that burden on somebody else.

The saloons have been denounced as centers of crime. Those persons who are interested in the propagation of morals by force collect and classify and magnify and overstate the facts at this point for the sake of stampeding the public. It is true that crimes happen in saloons, and that criminals are quite likely to make the saloon their rendezvous. This is inevitable, simply from the fact that the saloon is about the only social center that our modern cities furnish for that major portion of our population who do not hold mem-

bership in various social and recreation clubs which require a considerable sum of money for their enjoyment. I lived for several years in a small city which had never had a saloon. In that city the bowling alleys and the barber shop first, and later the Y. M. C. A. rooms, were the rendezvous for this same class of people, simply because those were the only places in town where these people could go freely. The fact is that our unthinking public has placed upon the saloon this social responsibility and burden.

No one considers the present situation ideal or satisfactory or final. I have had liquor dealers in Sioux City say this to me as frankly and forcefully as any one could wish. The saloon as it is today is just as much a product of the legislative stupidity of the prohibitionists, and of the unthinking indifference of the public to the social needs of its people, as it is the product of the interests and character of the liquor dealers. Whatever the situation and responsibility is, we must all bear it together.

I should be very sorry to see you men who are engaged in the liquor business quit the business. The higher your character the more sorry should I be to see you quit the business. As things now are, our city lays upon you a social responsibility greater than it lays upon almost any other group of men. I know that some of you are trying sincerely to meet that responsibility the best you can under the circumstances. I want to encourage you to be true men, to fight openly and honestly for your just rights, and to help to bring our

American people to the point where we shall share together the problems and responsibilities of the character and happiness of our people.

I have no more thought that alcoholic beverages will cease to exist in America than I have that rain will cease to fall or the sun to shine. I have not the least doubt that ultimately we shall learn to lay upon each human being the dignity and responsibility of personal character, which is builded largely upon the free choice of his own personal habits. It is hard for the moral imperialist to get it through his head that every man is just as anxious as himself to make the most and best out of his life, and that on the average all men can be trusted just as well as himself. At any rate, there is no other path to pursue. It is God's way. One man in a thousand may fail. But if we try any other way, we shall all fail.

The NEW YORK INDEPENDENT, for January 11th, 1915, (Page 52), has a story of a model Inn located, I take it, somewhere in the eastern part of our country. When the keeper of this Inn was establishing it, he came to the question of drinks. After due consideration he decided to make them free, so that every person, having paid the customary price for his room and board, might have without cost any kind of drink he wanted and all he wanted of it. Whether he took champagne or buttermilk made no difference.

Some of his friends expostulated with him, pointing out that his "model Inn" would become a place of drunkenness and carousal. But he be-

lieved that he was right in his judgment of human nature, and so went forward to carry out his plan.

His plan worked. It is working today. A writer of this article says, "You may drink buttermilk or champagne; your purse knows no difference. So each man drinks what he will; and no man, humanly speaking, drinks too much. And there you are. You do drink buttermilk and you do not drink champagne. Such is the human mind. I know, for I have idled there."

This is very much like the solution which thoughtful minds for centuries have been offering to this question. It involves faith in human nature. It is worth while for us to remember that never until the eighteenth century has the world had a philosophy of optimism regarding human nature. Some groups of people had held an optimistic philosophy concerning the people of their own group, but never before concerning all human beings. It used to be taught that human nature was totally depraved, and that it had to be ruled with a rod of iron by autocracies and aristocracies. It is this autocratic teaching still that lies back of our "neurotic legislation" today. The habit still prevalent among us in America is for some of us to have more faith in our power to rule other people than we have in their fitness under God to rule themselves. It is a long distance yet from our present achievement to that faith in the self-government of the people which our fathers brought to these shores, and which we hope some time to reach.

The next step in the "temperance" question is for all of us to stop and begin to think honestly, fully and considerately. I do not know just truth we shall take this step; I hope it may be when. When we do, then we shall begin to devise some wise and helpful ways of promoting temperance.

Meanwhile the pulpit of Central Church expects to go on preaching righteousness and judgment and temperance; with respect to alcoholic beverages advising abstinence as the best general rule; with relation to the tempted, pleading with them in love and faith to throw off utterly, by grace divine, the yoke of intemperance, to the extent of plucking out the right eye or cutting off the right hand if need be. But Central Church pulpit never expects to preach to the weak and the tempted that they are to lie weakly waiting until the business of living is made so easy that divine strength and grace and the utmost of human effort are no more needed.

Central Church does not believe that it is going to require any less of manly spiritual power to be a man in the future than it has in the past. We believe that when we learn to do our duty as parents and teachers of the rising generation we shall produce a race of men and women who will bring the Kingdom of God on earth. We believe that he who tries to climb up some other way than this is a thief and a robber of human character.

Temperance in Central Church means manly self-control in body and mind and spirit. When

this pulpit uses the word temperance, it never means that we are reaching to get our hands on somebody's throat; it means that we are presenting the glorious and inspiring vision of the meaning and power of manhood and womanhood.

This manhood and womanhood is not to be achieved by any of us merely by flying to some new occupation, nor by trying to get away from moral responsibility and moral evil. It is to be achieved by standing in the place where our own reason and conscience, and those circumstances which are the Providence of God, have placed us, and by realizing that His hand is upon us for good, and that His spirit is waiting to dwell in us for honor and glory and victory.

"John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

"The Son of Man is come eating (bread) and drinking (wine); and ye say, Behold a gluttonous man, and a winebibber."

Words of Jesus, Luke 7:33-34.



"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?

"If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy."

1 Cor. 3:16-17.



A few months ago a sturdy old gentleman, who was just completing his hundredth year, gave a little talk to the children of my Sunday School. He attributed his great age and vitality to the fact that he had always practiced temperance. Then he paused a moment, and added with quiet emphasis, "temperance; not abstinence."

OUR GOVERNMENT AND THE DRINK PROBLEM.*

A SERMON IN CENTRAL CHURCH, GRAND
THEATER, SIOUX CITY, IOWA,
SUNDAY, APRIL 25, 1915.

“Jesus said unto them, Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.” (Mark 12:17.)

There is a difference between God and Caesar. Caesar is the civil government. He has the limited responsibility of protecting person and property, and of securing and maintaining justice and freedom among his subjects.

God is vastly larger than Caesar. The whole sphere of morals and of faith belongs to God. This is the sphere of man’s personal freedom and of his personal responsibility to his Creator.

Man is endowed by his Creator with certain inalienable rights. In times of upheaval, when men of convictions and of the courage of their convictions come to the front, these eternal principles find their clear statement and their defense. In ordinary times these natural, God-given rights of man are easily forgotten. It seems necessary that at certain intervals we should, in stress of thought and experience, be taught again

*To be had separately. See page 2.

that "eternal vigilance is the price of liberty," and that "they have rights who dare maintain them."

Every great battle in the history of human progress has focused upon this problem of the natural rights of man, and has issued in some clearer definition of these rights. The English, the American, the French revolutions all centered upon this great theme, and resulted in great historic utterances which should be studied anew by each generation; not merely as facts of ancient history, but as statements of principles that must find their practical application to our present existence.

In 1776 the American Declaration of Independence was written, the essence of which was that all men "are endowed by their Creator with certain inalienable rights." In 1789 the National Assembly of France promulgated its grand Declaration of the Rights of Man and of Citizens, in which it "set forth, in a solemn declaration, those natural, imprescriptible and inalienable rights," and did "recognize and declare in the presence of the Supreme Being, and with the hope of His blessing and favor, the following sacred rights of men and of citizens."

This noble declaration asserts that "the end of all political association is the preservation of the natural and imprescriptible rights of man, and these rights are liberty, property, security, and resistance of oppression." It thus makes it pretty clear that political institutions may not encroach upon the moral sphere of life which be-

longs to the individual from his Creator and for the use of which the individual is responsible to God. *It is the free exercise and practice of one's thoughts and convictions, in this sphere, that constitutes freedom. In what else than this could freedom consist? It is interference with the individual, in his exercise of these inalienable rights, that constitutes oppression. In what else than this could oppression consist?*

The great declaration of the National Assembly of France declares "that ignorance, neglect, or contempt of human rights are the sole cause of public misfortunes and corruptions of government." Perhaps no sentence has ever been written which so clearly defines the causes of corruptions of government of which we hear complaint today, and the public misfortunes of disorder and private war which break out today in Colorado, tomorrow in Michigan, the next day in California or New York.

The chief business of our political institutions is to protect the individual in the enjoyment and practice of his proper freedom. This alone is liberty. That which gives to any government the right to expect the loyalty and affection of all its subjects is just this, that every individual under that government may feel secure in his person, his property, his liberty. Then may each individual speak with sincere affection of the government as "Our government."



I wish here to assert, and to challenge any man to refute it, that no man and citizen in the community in which I live is secure in his rights. In making this statement, I wish to be specific, in order that he who runs may read.

A personal friend of mine has recently accepted the position of electrical engineer in a small city in Iowa. He is employed not by a private individual, but by representatives of the municipality, to operate the electric lighting plant of the city. The first question that he was asked was not as to his qualifications for handling the city's lighting plant: it was as to his religion. He was told plainly that if he had any sympathies with the Catholic Church he need not apply. If this act was right in that city, then it is right in another city where the Catholics are in the majority to post in the City Hall that no man who has any sympathies with Protestantism need apply for any position in the employ of the municipality.

It happens that at the present moment the jail of Sioux City is filled with men who have been sentenced to various terms because the authorities call them "agitators." They have been charged with various offenses such as "vagrancy," "disturbing the peace," "obstructing the streets." In the public press a few days ago, the authorities were quoted as saying, "If the present situation does not become relieved shortly, the leaders in the future arrests will probably be charged with conspiracy. If convicted, they will be subject to a penitentiary sentence, thereby aiding the local situation."

“Aiding the local situation” means that our jails are full, and that by this artificial charge of conspiracy, these men may be sentenced to the penitentiary for terms of several years if desired.

These men have done in Sioux City thus far nothing different from that which the fathers of our present sons and daughters of the Revolution did when they held meetings for the discussion of their grievances; these men have merely criticized the existing order. It is possible that the existing order deserves criticism; whether it does or not, these men have the right to criticize it if they wish.

I called on one of these “agitators” the other day and had a talk with him. I am now in this sermon criticizing the institutions of the community in which I live. I here and now deliberately assert that there is equal reason why I should be charged with conspiracy and sentenced to the penitentiary. Perhaps my position and influence render this result improbable. But man, simply as man, is not here secure in rights which the majority, or the authorities who for the moment represent the majority, are bound to respect.

A recent act of the Iowa Legislature will on the first of next January destroy utterly the property and occupation of certain men in Sioux City who for a long period of years have built up their business here, conducting their affairs under the sanctions of, and in obedience to, our laws. Many of these men are my personal friends, and I declare that in purity of life, in public spirit and generosity, in the fidelity and happiness of their

family relations, some of them are the peers of any men in Sioux City.

There is no other civilized government in the world that would deal thus with its citizens. I here declare that there is no reason for the confiscation of property of these men which may not at any time be brought to bear against any other class of citizens if public feeling at any moment, or political intrigue, shall give any group of our people the power. It is not a question of right but of present might. The majority of us may at any time turn against the minority and do to them what we please.

It is at the present time the avowed purpose of some of our citizens to gain the power to prescribe for the rest of us, in the matter of drinking or eating, what we shall use and what we shall not use. They do not purpose to ask any questions regarding our ability to determine these matters for ourselves with perfect safety to the good order and security of society. They simply mean to determine that some articles of diet which have been used by the noblest men of all the centuries, including millions of names that are to be classed with those of Jesus Christ and Alfred Tennyson, may not be used by us, because these people have already decided for us that we ought not to use them.

Our difficulty is that we have forgotten what is the proper business of government. We have forgotten that men have from their Creator inalienable rights, just as truly when the governing pow-

er is the majority of the voters as when it is the king or the emperor.

Frederick the Great of Prussia was doubtless a very benevolent and enlightened despot. His principle was that "The unenlightened must be compelled to be rational and happy." Erdman, with true insight, says of him, "The forty-six years of their greatest king furnished perhaps the main reason why the Prussian people were for so many years destitute of enthusiasm, and therefore of capacity, for self-government."

The character and happiness of any people depend upon ideals and purposes that kindle enthusiasm and power from within. Compelling people to be rational and happy ends in Prussianism, just as surely when the governing power is backed by the majorities in a democracy as when it is backed by military power in an empire. If the people submit, they become mechanical in character, destitute of the enthusiasm and power of real personality. It were better far to resist, and, through revolution if necessary, to reassert the just rights of men and citizens.

The business of government is to protect its citizens in "life, liberty, and the pursuit of happiness." It is only by the free pursuit of his own happiness that any human being becomes possessed of character at all. Unless there be the sufficient voluntary forces of inspiration and teaching at work among the people, they will decline and perish, no matter what governmental forces may be brought to bear to compel them to be rational and happy.



The drink problem has a large significance of its own. But its significance is enhanced a hundred fold by the fact that it presents the battleground on which the American people must think out again these great problems of human rights and of just government which have been at the heart of every great political struggle of human progress. Temperance in the matter of alcoholic beverages is very desirable, and its achievement would be great gain; but if in the pursuit of this object we corrupt and destroy our political institutions, we shall in the process have lost temperance, and shall have lost besides that which is of vastly greater value than temperance in the use of alcohol.

There is back of the present day temperance crusades a certain good and commendable purpose. Notwithstanding all the admixture of selfish interest and partisan spirit and political intrigue, the central motive—the eradication of alcoholic intemperance—is commendable. But we must insist that no permanent good can be achieved except in reverent regard for the great principles of human rights and liberty and faith.

Several centuries of the Middle Ages were marked by frequent crusades that were conducted avowedly in the interests of religion. There was doubtless at the heart of these crusades something more or less commendable; but they slaughtered hundreds of thousands of men, women, and chil-

dren, committed vast outrages of injustice and persecution, and accomplished scarcely anything of good. The mind and the spirit of Christ may have been in some of the individuals, but it was not in the crusades nor in most of the people who promoted them. Their specific object was the rescue of the sepulcher of Christ from the hands of the heathen. When, some centuries later, the heathen offered the sepulcher of Christ to one of these same Christian nations, the offer was declined. The object for which the crusades were fought was not even worth accepting when it could be had for nothing. The specific object of legalized prohibition of the rights of the individual in the choice of his beverage is less desirable than the possession of the Holy Sepulcher. If we achieve it along the present lines of effort, we shall have destroyed values which are worth a hundred times more, and shall in the process have lost temperance itself.

I know the methods and the spirit of the present temperance efforts, as thoroughly as Paul knew Pharisaic legalism. I was born and bred in that atmosphere. My conversion was not, in some regards, so sudden as that of Paul. For more than twenty-five years I have gradually been getting my eyes open. A dozen years ago, I came to where I could no longer co-operate sincerely in the characteristic temperance methods of the day. My mere failure to deliver myself and my church to these methods brought down upon my head an avalanche of accusation and abuse. I then determined to study the question as

deeply and thoroughly as was in my power. Never up to that time had I tasted alcohol in any form. Since then, I have come to use it temperately.

In these recent years, the whole value and significance of life has changed for me almost as marvelously as it changed for Paul when he transferred his allegiance from the legalism of the Pharisee to the gospel of Christ.

A part of this gain has come through increased vitality and health through the temperate use of alcohol—never as a stimulus to work, and never in the way of tippling in saloons—but as an aid to digestion, relaxation and rest at the close of the day.

A part of my personal gain has come through the simple moral assertion of my responsibility to God and my purpose to live my life unto Him. This is the duty of every man. Few men do it. It is always great gain directly to one's self, and always indirectly great gain to humanity. Without it, a man is a petty and insignificant creature. With it, a man is a son of God with dignity and power.

During these recent years, I have constantly been accused by the "temperance" workers of pursuing my course for the sake of financial gain from the liquor dealers. One is sometimes compelled to believe that many of these temperance workers are not capable of understanding any higher motive. When a man loses sight of the rights and powers of the human soul in its relations to God, he is not capable of understanding

that the integrity of the man's own soul is greater gain than anything that the financial world can offer him. For me my course has been every step of the way marked by financial loss and personal hardship; but these are slight matters when compared with that worth of life which I have discovered, both for myself and for anyone else who will dare to live his life as unto God and to honor his fellowmen not by catering to their baser desires but by seeking to love and serve the divine image in them.

I changed from legalism to the gospel because I could not do otherwise and present my soul to my Creator with integrity; because I could not do otherwise and preach the gospel of Christ to my fellowmen; because I could not help my fellows to see the great inspirations and motives of the glorious gospel of the liberty of the sons of God without first making it clear to them that I come to them not with the threatenings and the physical force of the pharisaic legalism into which so many of our Churches have fallen.

The difficulty with the present temperance crusade is that it has parted company with nearly every fundamental principle of righteousness, justice, and truth. The crusaders have concentrated their attention upon one evil; have magnified its dimensions by every possible device of over-statement, falsified statistics, and prejudiced diagnosis; have adopted a method of force which makes

them hate the honest and temperate-living questioner more than a military war-lord hates an advocate of international concord. To themselves they seem to have found the one method which will cure nearly all human ills, and any device of advertising and forcing their cure-all upon the public has come to seem to them justifiable.

The Japanese statesman Hayashi has said that, "the authority to rule is one of the most coveted possessions of man" When the temperance workers have added the crusaders' religious sanction to this unhallowed ambition to lord it over their fellows, they are ready to adopt almost any method that may seem at the moment suitable to promote their wishes. When the thoughtful patriot takes a calm inventory of present methods and their results in the prohibition campaign throughout the country, he is likely to find food for serious reflection. Let us be specific.

(1) The present method and spirit of temperance teaching have destroyed both the meaning and the sanctions of the temperate life by classifying temperate users of alcohol in the same category with men of intemperance and debauchery. They have erased the moral distinction between the millions of noblest men who like Gladstone or Tennyson, or like multitudes of the best living Americans, use alcohol as temperately as Jesus did, and those men and women who without training or self-control are subject to their baser appetites and passions.

A few months ago a sturdy old gentleman, who was just completing his hundredth year, gave a little talk to the children of my Sunday School. He attributed his great age and vitality to the fact that he had always practiced temperance. He then paused a moment, and added with quiet emphasis "temperance, not abstinence." The present day temperance teaching has obliterated the moral distinction between this fine Christian gentleman with a hundred years of thoughtful training and discipline wrought into the fibre of his soul, and the drunkard on the street who has perverted his powers and made a beast of himself, because from infancy he has been devoid of ideals, discipline, or moral effort.

Great nations have risen and have flourished for centuries without any form of forcible restriction upon the use of alcoholic beverages; but no nation can survive when it eradicates from the minds and motives of its people the moral distinction between the man who by a temperate life has stamped his soul with the image of the divine, and the man whose soul is destroyed by lack of all the culture and discipline by which souls are made.

(2) The temperance crusaders of today undertake to treat all the people as children. They fix their eyes upon two very small classes of our population, the abnormal and the subnormal; and then they seek to make for the control of all of us such laws as they regard suitable for the control of these people of abnormal or criminal intent, and for these people of subnormal or infer-

ior natural constitution. Thus they destroy the incentives that God has ordained for the encouragement of the self-controlled and self-governed life. They bring us all down to the level of children, and direct our effort to the impertinent and neurotic attempts to control one another in those matters in which at least 99 per cent. of us can control ourselves vastly better if left to the enjoyment of the dignity and inspirations of our responsibility to our Creator.

A few months ago Mr. William Allen White took up his pen to write for the Saturday Evening Post the things that he thought might properly be said in praise of the happiness and prosperity of Kansas. Such happiness and prosperity as Kansas enjoys were attributed by Mr. White to the one cause of prohibition, in the same way in which the political orator in my boyhood attributed all the prosperity of broad acres and fruitful seasons to the blessings of the protective tariff. Mr. White's "facts" about Kansas as related to prohibition have nearly all been utterly refuted since by accurate statistics which Mr. White neglected to furnish.

At the end of Mr. White's article in praise of Kansas, there is a sentence which seems to indicate a gleam of that kind of insight which lies deeper than statistics. Mr. White says, "And yet this population, so abundantly blessed, has not produced one great inventor, one great statesman, one great poet, novelist, artist, philosopher or leader whose fame is really lasting or national." This sentence touches a principle that is as deep

and high and permanent as the throne of the Eternal. A Tennyson with his pipe and his pint of port and the peace of God in his heart, or a Gladstone with his wine and his beer and his free enthusiasms and his noble faith in humanity, will achieve the heights of character and of true greatness, will touch with inspiration the springs of happiness and of power in his fellows, and will live longer, and do every day a higher quality of work, than those people who wear out their nerves in the petty imperialism of anxious and distrustful force as they attempt to lift humanity toward God with the toe of their boot and with the policeman's billy.

(3) The present temperance methods have ignored utterly the natural and imprescriptible rights of man, by which he gains character through trying his own hand freely in the great business of living his life. It is by exercising his mind and judgment and affections and will upon the business of living his life, and by that alone, that any man gains character. It is the inalienable right of every man to be left free in this field until he has by his conduct abundantly disqualified himself for living among his fellowmen without endangering their persons, their property, and their liberty.

The recognition of this God-given right sets every man's feet in a large place. Here are the central forces of the Christian gospel which have done so much to create great characters and great peoples. It is "the glorious liberty," wherein

"all things are yours and ye are Christ's and Christ is God's." It is the world wherein "all things work together for good," and in which "to the pure all things are pure."

To obscure or limit this large vision of life is a greater crime against God and against human well-being and progress than all the drunkenness in all the world. It was Daniel Webster who said that his individual responsibility to God was the most important thought that ever occupied his mind. Every man is endowed by his Creator with the right to entertain and to enjoy this thought and the freedom of its practice, until he has proven by actual deeds that he is incompetent to live among his fellows without destroying their right to fulfill the joys and the power of life for which God created them.

(4) The prohibition teacher of our day has falsified moral distinctions by condemning the manufacturer and the seller of alcoholic beverages instead of the intemperate user. The morality of the manufacturer and the dealer consists in making and selling honest goods,—in delivering to the consumer that which he professes to deliver. This is true in every business.

Fifteen years ago a freshman in one of our leading colleges was suspended from college classes for a few months as a punishment for drunkenness. He was sent to live in my home and receive instruction from me in order that he might keep up with his classes. I soon discovered that his intemperance began not when he took his first

glass of liquor, but when his mother in his babyhood humored his appetite by giving him freely everything that his increasingly pampered taste demanded. Of sweetmeats and highly spiced foods and jams and pickles he could never get enough. I could find no more reason for condemning the man who sold him a glass of beer than I could for condemning the man who sold him candies and spices, or the man who manufactured for him pickles and jams of all the "57" varieties. The difficulty lay in his home training.

There is a distinction between the home that is competent to send out self-controlled men and women into the world and the home which is not. It is better to have ten thousand drunkards upon our streets than to eradicate that moral distinction, or to confuse the intemperate and incompetent man with the honest and honorable manufacturer and seller of that which millions of the best people use by their own choice and by inalienable right.

Years afterward I became acquainted intimately with this young man's parents and renewed my acquaintance with him. The young man had ceased the use of alcohol, but he was still a cadaverous and pampered man. His father, who is an ordained Christian minister, was a man of a domineering type who would be very unlikely to furnish that intimate and sympathetic friendship which a boy most needs. He has since followed the logical course by quitting the gospel ministry and becoming a paid Superintendent of a Prohibition League.

This father and mother were good people according to our ordinary social estimates, but the mind and the spirit of the gospel of Christ neither of them had discovered. The inability to see and to awaken and to train the noblest in the human soul went naturally with the futile attempt to make good their failure by legalized physical force. *As their method fails in the family so does it fail also in human society.*

(5) The present temperance propaganda fails to go to the root causes of poverty and crime, dealing only with the consequent symptoms. It fails to discover causes and sees only results. Therefore it persistently, though often ignorantly, disregards truth and falsifies facts regarding the often deplorable conditions of certain sections of human society.

Pressing its arguments by force, it has to be met by force, and wherever it succeeds in raising this issue of physical force it distracts largely the attention of all men from the discovery and remedy of the real causes of poverty and crime. Its whole influence is to snub and to scoff at and to sidetrack every thoughtful and needful effort to remedy the just wrongs of human society and to secure the enactment of true and just measures of progress.

(6) By the enactment of unjust laws, the present temperance forces give the utmost encouragement to police graft and to blackmail. In a book just published on "European Police Sys-

tems," Mr. Raymond B. Fosdick tells us that one of the chief reasons for the absence of police graft in European cities is that "*the high moral standards of a few people are not the legal requirements of the state.*" Vice-President Marshall when addressing the Indiana legislature a few weeks ago said, "If I had my way, I would repeal nine-tenths of the laws we have on our statute books." Our statute books today are filled with laws which no people have any right to enforce upon their fellowmen. We all have the right to practice and to teach the things which we consider good. But we have no right to enact them into legislation and to order the policeman to enforce them. In doing so, we create every possible temptation to graft that the human mind could imagine. And graft we get in great abundance.

And blackmail also. In the city in which I live the liquor dealers have a competent man employed whose main business it is to deal with and to settle these blackmail cases. The possibility of the existence of this constant attempt at blackmail by unscrupulous men and women has its tap root in that blind and ignorant feeling which some people have, that any law which can be written upon the statute books to bother and tantalize and inconvenience the liquor dealers is so much gained. An enumeration of these cases of legalized blackmail for a year ought to open the eyes of any man who is not wholly submerged in prejudice.

You ask why these cases are not fought out in open court. For two reasons:—(1) it is expen-

sive; (2) the same blind and ignorant public feeling which enacts these laws uses every incident that comes to notice in the papers as another argument against the saloon. There lies before me an article by one of the modern reformers in which he sneers at the attempt of a retail liquor dealer's association to insist that their members shall conduct their saloons properly. There is nothing truthful nor honest nor honorable in such an insinuation. The man who tries to conduct his business honorably and decently will be encouraged and commended by any men who are sincere in their interest in honor and decency.

(7) The present methods of temperance legislation are, as far as possible, destroying the security of property under our institutions. I am not one of those who believe that money can under any circumstances be matched against human souls. Financial arguments for the saloon have no weight whatever with me. But the confiscation of property which has been created by patient industry under the sanction of our laws is more dangerous to our institutions than drunkenness. I know perfectly well that any legislative act may affect the convenience and the financial profits of somebody; but that is altogether a different matter from the ruthless and wholesale destruction of property and occupations. If the destruction of the property and the occupations of these men is worth to human society what it costs, then let society prove the sincerity of its faith by sharing with these men the price.

I have a friend who fifteen years ago stepped from the train in one of the small cities of the western mountains. He was penniless and in ill-health; but he had in him the will to live and to win. He is now independently wealthy and he holds the philosophy of a certain type of American, that ours is a government by majorities and that there are no such things as natural and inalienable rights. The ancient political creed was, "the king can do no wrong." My friend's philosophy runs, "the majority can do no wrong."

If his philosophy is true it ought to work well both ways. Suppose the western socialists gain the majority and confiscate his property, will he accept cheerfully the decree of the majority? The majority has the right to modify the rules of the game of business. Every modification of the rules of the game will modify somebody's business schemes and financial gains. But that is a wholly different matter from the confiscation of this man's property and the utter destruction of all the hopes and plans for which he has cultivated in himself his splendid power of the will to live and to win.

One of the fatal flaws in our present efforts at reform through legislation, is that the reformers, in case they can secure the majority, may do anything that they wish to the minority, while themselves claiming exemption from the operation of majority rule. It is time to insist upon the proposition that a good principle will work both ways. If the majority of the people in any city have the right to overrule my choice in any matter of eat-

ing or drinking, then I have the right, in case I can secure the majority, to tell them what they may or may not eat and drink. If 51 per cent. of the people of the community have the right to make the other 49 per cent. cease from the temperate use of alcohol, then also 51 per cent. of the people have the right to make the other 49 per cent. adopt the use of alcohol.

It is time that we should make this proposition clear and that we should undertake seriously to carry it into practice. If the morals of the individual are to be governed by majorities, then let us find what the majority prefer, and let us all bring our practices into conformity.

(8) The final result of all this preversion of righteousness and truth and justice is the crippling of all effective moral teaching. There could be no more eloquent commentary upon this dire result than the fact that the teaching mission, and that of the gospel preacher, is vastly below par in public esteem today and is claiming very few of our more forceful young men, and that the number of legalizing occupations into which ministers may escape is being constantly multiplied. The fact is that in many of our states the counsels of many of our denominations are controlled not by the men to whom the business of pastor and teacher is a noble calling, but by those legalizing ministers who, having no gospel to preach that was interesting to themselves, have gone into various superintendencies and secretaryships which are attempting to do through

the legislative and police power that which the home and the preacher and the teacher ought to do, and which can never be done by the state. It is the old attempt, in a new form, to unite church and state. It is the same timeworn attempt of individuals and groups of men to use the arm of the state to compel all the people to do the things which some of us think are good to do.

Wherever this legalizing tendency gains a foothold, the teacher and the preacher decline and die, whether it be the teacher in the form of parental wisdom and patience in the home, or in the form of the prophet and spiritual guide in the pulpit. *This result is inevitable. No man can be a Saul and a Paul at the same time; Neither can any institution.*

I bring against the present-day "temperance" methods these eight accusations, and challenge any man successfully to refute any one of them. It is time for us to awake to the open discussion of these themes, and to begin to know what it is we are doing, and to get our eyes open to the trend of the paths which we are pursuing.

Let us look now at some of the fundamental principles upon which the institutions and the character of a free and temperate people must be builded. The statement of these principles will have no weight with those people who do not con-

sider it necessary to build human character and institutions upon fundamental principles. There are people who scoff at the idea of man having any natural and inalienable rights. There are people who spend their lives hitting blindly and passionately at the evils of society, and who accomplish nothing, and often less than nothing, because they have not the patience and the faith to find and to believe the eternal principles of the righteousness that is of God. They go about trying to establish a righteousness of their own—the righteousness that is of the law. They are what Jesus called “blind leaders of the blind.”

(1) We must recognize, once for all, that there are habits which may rightly be inculcated by the home and the Sunday School and the church, but which may never be rightly enforced by the civil law. Until we have accepted and defined the difference between the sphere that belongs to Caesar and the sphere that belongs to God, we shall not be able to discover any difference between church and state.

The righteousness that may be enforced by the civil law, and the transgression of which constitutes crime against human society, may be defined in a very few essential and fundamental matters. These concern the protection of the individual's right to life, liberty, and the pursuit of happiness; the payment of his just share of the taxes for the support of the public utilities, such as the streets, which we all use in common; and those laws for the conduct of business which are

analogous to the rules of the game of football or baseball, the object and end of which is to keep the door of opportunity open for every American child, and to insure to every American man and woman a just share of the products of his honest toil.

Beyond these few essentials, upon which personal freedom and security and public order rest, the individual belongs not to Caesar but to God. His chance at character depends upon the broadest possible freedom to exercise his reason, affections, and will in the ordering of his own life in obedience to those ideals which come from above, and which are presented through the home and the church and the character and teaching of individual men and women.

Every individual must be left free to eat and drink what he chooses, until he has proven himself incompetent to exercise this freedom without jeopardizing the life, property, and liberty of his fellowmen. President Henry Churchill King, of Oberlin College, in a printed address, "Why the Temperate Man Should Take a Pledge," says, "From the beginning, let it be clearly understood that in arguing for total abstinence, no attitude of universal condemnation of users of liquors is assumed. My own circle of acquaintance includes too many men of undoubted high character who use intoxicating liquor to some extent, to make it possible for me to take such an attitude of universal condemnation."

President King makes the distinction which every rational man must make unless he means in

blindness and self-will to part company utterly with truth and righteousness. If we mean to cover our statute books with "crimes" manufactured out of the brain of ignorance and bigotry and untruth, then we may as well go back to the days of church and state and inquisition, or to the time when the people were all expected to adopt the religion of their ruler under pain of losing their heads. *It makes no difference to the fundamental principles of government whether the ruler be an Emperor or a King or a Majority. The eternal principles of God and of righteousness and of liberty and of human rights do not change with the changing form of government.*

At the regular meeting of the Sioux City Ministerial Association a month ago, the man who gave the paper which the program for that morning had assigned him, used this sentence, "It is our business to exterminate everything which does not mix with genuine Christianity." Nobody questioned that assertion, and a number of the ministers rose to commend the address. The pastor who used those words occupies a great deal of time in the effort to secure laws for the enforcement of his own personal habits upon all the people by police power. He feels so passionately the justice of his cause, that he pursues constantly the very tactics for the use of which he vehemently denounces the people whom he calls "the enemy." His spirit and aim is precisely

that of the religious and political autocrats of past centuries.

So long as that spirit prevails among our people, respect for law will steadily decline, because we shall be making all the time such laws as no free man can respect. For the making and attempted enforcement of such laws our fathers organized revolutions and deposed or beheaded autocratic kings. When shall we learn that the principles of human rights and of human righteousness do not change with the turn of a century, nor with the change of the name or the form of civil government?

(2) This freedom of the individual must include all classes. Nothing could be more damaging to the general respect for law than the attitude of some people, whose sympathetic acquaintance with men is narrowly limited, and who are all the time thinking and talking about those large classes of people who cannot be trusted to form their own habits. This is precisely the attitude of mind of the autocratic kings of old who naively assumed that themselves, the king, could do no wrong, and that the people were children who could not be trusted with liberty.

For more than five years I was a regular attendant on the bi-weekly meetings of the Central Labor Union of one of our large cities in which liquor could be legally purchased by anybody who wanted it. From seventy-five to a hundred delegates were present at every meeting. Dur-

ing those years I never saw any working-man enter the room whom I suspected of being under the influence of liquor, except one, and I am not certain about that one, for he uttered no word and created no disorder.

The truth is that 99 per cent. of our people to-day are far better qualified to form their own habits than other people are to form their habits for them. If tomorrow liquor were made freely and easily accessible to every human soul in America, there would be for a few weeks some increase in drunkenness; but at the end of six months, drunkenness in America would have shown a decided decrease. At the end of five years, with the increased efficiency of temperance teaching which would result from this method, temperance in America would have advanced more than it has advanced during all the seventy years of wretched and distracted and wrangling attempts to create temperance by police power. These statements will be abundantly sustained both by a knowledge of human psychology and by the experience of history.

(3) The occasional individual who proves himself unworthy to enjoy liberty should be dealt with promptly, wisely, patiently, and firmly. The wise handling of such cases would not cost one-tenth of the time and money that we spend in the contentious effort to make and enforce foolish laws.

And the truer emphasis which will be laid upon the teaching mission of the home and the church, as soon as we shall have withdrawn our faith from legislative cure-alls for defective morals, will bring about a rapid decrease in the number of the moral delinquents who must be handled through the channels of corrective legislation.

(4) In just what form the sale of liquor shall be handled is a matter for the determination of each community. The saloon is not created by the saloonkeeper. It is created by the people who wish to purchase liquors. If all the men in the saloon business should destroy their stocks and quit tomorrow, it would not lessen the number of saloons nor improve their quality.

If any saloon proves itself to be a public nuisance, let it be abolished promptly and effectively. But a saloon is not a nuisance simply because people buy alcoholic beverages there, any more than the wedding at Cana in Galilee was a nuisance because Jesus made and dispensed wine there.

When we put patient and just principles underneath our actions, then we shall not have one-tenth the difficulty in enforcing our laws that we have now when no capable mind supposes for a moment that our "temperance" laws are either wise or just.

If some better way than the present saloon may be found, let us find it. When we are will-

ing to become truthful and just in our legislation, nobody will object to the laws. Nobody is ever heard objecting to wise and just laws regarding theft and murder. But at least one-half of the American people do object strenuously to our so-called temperance laws, and among these objectors are multitudes of the ablest men of the land.

(5) Local home rule must be ultimately granted in this matter everywhere. Nobody will accuse President Wilson of intemperance, or of deficiency in historical and psychological learning. President Wilson says, "I am in favor of local option. I am a thorough believer in local self-government, and believe that every self-governing community which constitutes a social unit should have the right to control the matter of the regulation or the withholding of license."

One city has no right to legislate in a matter of this kind for another city. An agricultural community has no right to legislate for an urban community, nor an urban community for an agricultural community.

In this way every community gains wisdom from the experience of every other community. But all legislation must recognize that each citizen is endowed by his Creator with the inalienable right to form freely his own habits in this matter, until by his practice he has disqualified himself for the enjoyment of his natural liberty.

(6) We must abandon forever the dishonest and shallow methods of the "medicine-man." A

quack in the sphere of government or of morals is dangerous. The citizen who has not the courage to call quackery by its right name is a coward and an unworthy citizen.

The kind of arguments which are often used in behalf of prohibition cannot stand for a moment when any honest and capable man rises up to challenge them. Yet, just like patent medicine advertisements, they prove very effective among the people until the people have been educated to think in the realm of the just principles of truth, righteousness, and human liberty.

The friends of prohibition can of course always prove in detail the success of their crusade. There never yet was a patent medicine vender who could not do the same, though it was all the time quite clear to the impartial observer that the patient was in growing need of an increasing variety of more stringent nostrums.

If the people in America are to be the rulers, the people must be educated to rule. The fundamental instincts of the people are often right when their judgment is absolutely and fatally wrong. People whose insight and judgment has not been trained are accustomed to accomplish the very opposite of that perhaps which they seek. For every "bad" boy or girl there is a "bad," though perhaps well-meaning, father or mother. The parental wish may be entirely worthy, while the parental judgment and conduct is such that the removal of the child from the parental influence would be a blessing. This faulty insight and

judgment is much in evidence in our legislation and in our attempts at education.

A few years ago our "temperance" forces became very active in the matter of legislation and public school education against cigarettes. During the central period of that activity the use of cigarettes increased as never before in our history. In 1903 the number of small cigarettes consumed was a little over 3,000,000,000. In 1912, the number of cigarettes consumed had risen to more than 13,000,000,000,—four times the number used nine years before. No thoughtful person can doubt that the tantalizing nuisance of foolish legislation had something to do with this increase; and that the psychological effect of public school instruction which the boy very soon came to know was false, had also something to do with this increase. If the people are to be the educators and the rulers, they must learn the patience of truthfulness.

(7) Our main dependence must be upon the supreme moral and religious forces of education working patiently in obedience to the great eternal principles of respect for human rights, of regard for the irrefragable laws of the psychology of character building, and of faith in the essential principles of religion. This is the thing which we must do. If this is too hard for us, then we cannot in this world have free institutions and temperance and character.

Our main dependence for the products of the soil must be upon wise and patient tillage. This

is the wisdom of the farmer. The would-be child of light must learn a like wisdom in the culture of character. In our love of short cuts and royal roads, we are always trying to climb up some other way. We shall have to learn that it is impossible for us to cheat the laws of God and the great abiding principles of righteousness and justice and liberty.

These, my friends, are the most momentous questions before the American republic. Their right solution will depend upon men of principle, who have both the patience and the courage of their convictions, and who are able if need be to encounter misrepresentation and injustice and to grow cheerful and happy with every experience, and to suffer for righteousness' sake and through every sacrifice to grow resolute and strong.

"What the law could not do, in that it was weak through the flesh."—Rom. 8:3.



"Not having a righteousness of mine own, even that which is of the law."—Phil. 3:9.



"Many there be that complain of divine providence for suffering Adam to transgress: foolish tongues! When God gave him reason, he gave him freedom to choose, for reason is but choosing; he had been else a mere artificial Adam."—
John Milton.



"A rabid temperance advocate is often the poorest of creatures, flourishing on a single virtue, and quite oblivious that his temperance is making a worse man of him and not a better."
—Henry Drummond, in "The Changed Life."



"I am not ashamed of the gospel: for it is the power of God."—Rom. 1:16.

CHRISTIAN PATRIOTISM.

A SERMON IN CENTRAL CHURCH, GRAND
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During the last year of his earthly ministry, when Jesus was apparently spending a few days of retirement with His disciples, He told to them a story which we commonly speak of as "the parable of the unjust steward." The conduct of the steward in the parable was a plain case of deception and trickery. But the story illustrates a truth which Jesus was seeking to impress, viz., the desirability of adjusting the means to the ends sought, so that the result shall be that which we seek and expect.

The heart of Jesus was undoubtedly made heavy often by the inability of the "good" people about him to exercise good sense in their efforts to promote the Kingdom of God. So Jesus told to His disciples the parable of the steward who cheated in order to gain his end. Cheating is of course always foolish and short-sighted and wrong. But the very boldness of the parable serves to emphasize the urgency of the single truth which Jesus in this parable sought to teach. The unjust steward had an end to accomplish,

and he had the shrewdness to adjust his means to the accomplishment of that end.

Therefore, says Jesus, "The Master praised the dishonest steward for his shrewdness; for the sons of this world are for their own generation wiser than the sons of the light." (Luke 16:8.)

Perhaps there is nothing in Scripture that could more emphatically call attention to the necessity for the use of good sense and sound judgment in the teaching and practice of religion. Throughout history there is perhaps no well-meaning folly that has been more often illustrated by events than that of good sentiment acting in blind impulse without the guidance of clear thinking.

So, it comes about that human history is filled with expensive crusades, preached by sentimental "Peter the hermits," which have cost the world uncounted lives and treasure, have wrought vast injustice and crucified the noblest saints, and have resulted in no good except to write upon the pages of history another lesson of folly from which future generations ought to learn some much needed truths.

In the midst of these tides of strangely mingled good sentiment and base passion there stand the great teachers, such as Jesus, uttering always the calm word that combines good sentiment and sound sense in those just proportions which constitute wisdom. These great seers, who see too deeply to trust to panaceas, and who love too sincerely to flatter foolish sentimental-

ists with falsehoods, stand with brave and kindly firmness, doing their good deeds day by day and speaking their lesson of sound judgment, trusting in God and the truth. With patience they wait for the multitudes of human children, all of them meaning well at heart, to learn that human righteousness and happiness cannot be promoted except by mixing brains with sentiment, by wedding clear insight with impulsive goodness, by looking far enough to adjust the means patiently and wisely to the ends sought to be attained.



It is not to be considered strange that human beings acting in the realm of moral and spiritual reality should blunder and do foolish things. To accomplish results in the moral and spiritual realm, one must have eyes to discern the unseen; one must have spiritual senses to apprehend spiritual laws and forces.

In matters that are purely material, we might naturally expect that the sons of this world would for their own generation use good sense. But even here we discover the beginnings of the short-sightedness and stupidity which Jesus so lamented as he saw and felt its baneful influence in the spiritual realm. When the modern prophet of better corn or cattle comes to deal with the multitude, he meets this same difficulty, only in a lesser degree than that experienced by the moral and spiritual teacher. It requires a good

many years of preaching to get all the farmers to see that by the proper selection of their seed corn and the proper handling of their soil they can increase vastly the quality and the quantity of their output. I visited a county farm one day on which were being tried some important experiments in corn production. The experiments were being directed by one of the best known modern teachers of improved agriculture. The "practical" farmers who were doing the work on which the success of the experiments depended, were scoffing every day at the whole matter of scientific agriculture. In a few years the scoffers will awake to the visible fact that they are being left behind in the matter of financial profits. They will discover by unmistakable material signs that in agriculture the use of brains pays.

This difficulty which the agricultural seer encounters in dealing with men is, in the spiritual realm, multiplied a thousand fold. It requires years, and sometimes generations, in the sphere of morals, to furnish convincing visible evidence of the wisdom which is clearly seen at once by him who has spiritual insight. A year, or at most a very few years, will prove visibly the wisdom of agricultural good sense. But in the spiritual realm one must read history, must think deeply into the principles involved, must observe for a lifetime.

Unthinking "goodness" plunges directly and blindly at the result desired, waiting neither upon God nor man to find what is just and true and

wise. When this unthinking goodness is challenged by the seer, its wrath is more violent and unreasoning than that of the confessed sinners, because it considers itself good and right, and denounces as perverse and wrong all the wisdom of the prophets. It was "good" people who put Socrates to death. It was "good" people who crucified Jesus. All the martyrs have been the victims of people who professed, always with more or less of sincerity, that they were defending the morals and the spiritual welfare of the people. They have always meant well. But, as Jesus said regarding his persecutors, "they know not what they do." To accomplish good, and not harm, one must not only mean well; he must also see clearly. He must not only have good sentiment; he must have also deep, patient, far-seeing good sense.

But, some one will ask, How can we expect men to act wisely if first of all they "must read history, must think deeply into the principles involved, must observe for a lifetime?"

We reply that, in God's providence, there are two supplementary processes that work together to the same end, each process clarifying and strengthening the other. One process consists in reading history, thinking into the principles involved, observing for a lifetime. The other consists in exercising toward one's fellowmen the sympathetic regard that enables one to love fellowmen as one loves self.

This second process lies near at hand, and may be put in practice immediately. All one needs to

do is to learn the two great commands of Jesus—to love God with one's whole being, and to love one's neighbor as one loves oneself.

Paul expresses the thought in slightly different words when he tells us, that each one of us shall stand at the judgment seat of God; that we are all and severally God's servants; that we have no right to judge one another; that we do not live unto one another, but unto God.

When one has really discovered that we all belong to God, and not to one another; and has attained unto the self respect of a child of God, and learned to respect his fellowman also as a child of God, then he has the essence of that wisdom that is taught through the study of history, through thinking deeply into the principles involved, through observing for a lifetime. Each of these methods is needed to help and strengthen the other. If, however, the people are taught from childhood the sympathetic mutual respect which is the essence of the religion of Jesus, and if, in addition, the teachers and guides of the people are disciplined in the study of history, deep thinking upon the principles involved, and thoughtful observation for a lifetime, all will work well.

It is necessary for men to learn that in their relations to their fellowmen they must actually respect their fellows as they respect themselves. I have no right of authority over my fellowman, any more than he has over me. This truth extends to all men. If I am actually wiser and stronger than he, I must for that very

reason refrain all the more carefully from such domineering use of my power as serves only to awaken resentment on his part. The structure of government, backed by the arm of force, must refrain from using its force in such way as to transgress the personality of any of the people, or to obscure the great truth that we all live unto God and do stand every day before His judgment seat.

The lesson to be learned here is as absolutely simple as the lesson which the farmer must learn with his corn or his cows. Every creature that grows upon his farm is in the hands of nature. This is only one way of saying that every creature is in the hands of God. The farmer is simply a servant of the God of nature, open-mindedly learning God's thought for better corn and cattle, and himself standing in the background as a servant, doing God's will and waiting God's processes.

Jesus is always trying to teach this, His precept is, Let your light shine, so that men may see how you live, and discovering whatever of goodness there is in your way, may be led voluntarily to adopt it and thereby to reflect glory and honor upon the divine Maker of us all, whose wisdom and goodness we make manifest through our obedience to Him. It is God that giveth the increase, says Paul. The kingdom of God comes, says Jesus, as men scatter the seeds, and sleep and rise night and day; and as they go about their business the seeds spring up

and grow by processes and powers that are in the keeping of God.

Greatness among the Gentiles, said Jesus, is to "lord it over them; but whoever desires to be great among you shall be your servant." The natural tendency of men is to want to lord it over one another. The unregenerate man wants to promote his moral ideals by standing aloof and exercising some sort of physical or material force upon others. This is the essence of religion by the sword, and of culture by force. It is the aggression by force of one life upon another, and results only in awakening resentment, and issues always at last in resistance and revolution. The man who resorts to this method is unchristian; the man who resists it may be christian.



Democracy in government and religion is the highest vision that man has dreamed; the most awful venture of faith that the mind has conceived. But it is inevitable that men should dream this vision, and should believe in it, because the Creator saw it and believed in it when He launched the world on its way and trusted men in freedom to find and to follow the path of wisdom and of ultimate good.

It is not strange that men have always been faltering when they faced the majestic vision of democracy. But here enters one of the strange

perversions of human folly—there are always certain men and women who have faith not only in their ability to discover and to follow the way of wisdom for themselves, but also in their peculiar fitness to discover and to enforce the will of God for the rest of mankind. These people have lost faith in God. They have challenged God's wisdom when he trusts the world to the management of His human children, and, by giving to His earthly children absolute freedom of thought and choice, expresses His faith in their ability of self-government.

There are many "good" people who have little faith in God's wisdom, and less faith in the ability of their fellowmen to respond to the expectations and faith of the Creator, but who have a colossal faith in their own fitness for taking the matter out of the hands of God and their fellows, and by legal prescription and police force getting the whole matter successfully attended to in some other way than God's way. "Being ignorant of God's righteousness, and going about to establish their own, they do not subject themselves to the righteousness of God." (Rom. 10:3.)

It is only very slowly, as it were inch by inch, that the world is learning to have faith in God's ways. Strange as it may seem, it is only little by little, very slowly, that men are learning to have as much faith in God's methods, and in the fitness of their fellowmen for self-government, as they have in their own qualifications for taking out of God's hands the business of gov-

ernment and themselves lording it over their fellows. These men are ever seeking to snatch from their fellowmen God's gift of freedom in order that they themselves may tell their fellows what is wise and make them do it.

This eternal truth, best revealed in Christ and in all highest Christian teaching, is not opposed in the least to those just laws which should secure to all men personal safety and freedom in the fulfillment of their lives, and which should organize human society for co-operation in those utilities which we must all share together. As a matter of fact, the simplification of laws, which would result from the application of the just principles of Christian freedom and faith, would result in almost infinite increase of the general respect for laws and obedience to them. The worst enemy of our democracy is the making every year of multiplied thousands of laws for which the deepest heart of man can have but slight respect.

The success of human society must depend, not upon arriving at certain prescribed and fixed forms of belief and conduct, but upon the inspiration and teaching which results every day in increase of character and of fitness of each individual for self-government, and which produces for each recurring generation a new and spiritually vitalized race of men and women who are qualified to live life upon the earth under God's conditions of freedom and of faith.

Strange as it may seem, the great chapters of progress in history, written often in revolution

and blood, have been the uprising of the human heart to break the bondage which the "good" people have tried to place upon their fellowmen as a result of the inability of these "good" people to exercise as much faith in their fellowmen and in God as they manifest in their own ability to take affairs out of God's hands and in God's stead to rule their fellows.

God has sent His children here to learn wisdom and to win character through the responsibilities of self-government. Self-government is not the government of one individual by another, but the government of each individual by himself. This is God's gift to each soul. Under no possible pretext has any human power the right to take this gift away from any human soul until that soul has actually displayed his unfitness to live among his fellows without jeopardizing their freedom and security. And in case any human soul is for this disqualification restrained by force, it must be only so far as is absolutely essential to human safety and freedom and with the definite purpose of helping the delinquent individual to regain his fitness to be received into human society in freedom and in faith.

It is only very slowly that human society is learning this lesson, which is the very essence of Christianity, and without which Christianity is nothing but husks of dogma and pharisaic scraps of formalism. Jesus did not come that men might receive, ready-made, certain correct forms of belief and conduct. He came that men

might have life and might have it more abundantly. Life comes through the inspiration and consequent awakening and liberation of latent forces that dwell within each soul.

How slowly do men learn that freedom and faith are the only methods that will work! At the close of an address which I gave recently, the editor of the leading paper of the town came to me to protest that these principles were essentially true and good but that they were not practicable. He proceeded to say that some of the European governments place many more restrictions than we do upon the individual. (The man was mistaken in this assertion; we have more laws than any other civilized country under the sun. We pay less heed to our laws, however, than they do.) This editor went on to mention the most autocratic civilized government in the world, and to say that the people there are far better governed than we in America. I suggested to him that we should go back, then, to Prussian aristocracy, backed by Prussian militarism. To this proposition the man had nothing to say, but evidently in his heart assented to it.

The fact is, it is not smooth-working finality that we are seeking. We are seeking the unfoldment of intelligent character in all the people, and are ready to pay the price of blunder and mistake and failure. Surely this is what the Creator ordained when He started humanity upon its career of freedom and faith. We cannot go back to autocracy, backed by military power. Fighting against God is an impossible

undertaking. We have got to go forward. As soon as we learn to go forward with true Christian faith in God, and faith and respect toward our fellowmen, then it will cease to be necessary for the people to rise periodically and by revolution break the bondage which "good" people are always trying to place upon the world.

The path of freedom and faith will never be a smooth and easy path; but it will be a great deal smoother and easier than the other path which is no path at all, but a blind pocket which must be blasted open every now and then by revolution.

The greatest service which any human being can render to his fellows is to think God's large thoughts for humanity, and believe them, and give them daily expression. In the middle of the seventeenth century, John Milton wrote a plea for freedom of printing which has become a classic for all time. The execrable Bishop Laud, through the instrument of the Court of the Star-Chamber, had enacted most oppressive restrictions upon the printing of books. When Bishop Laud was executed, and the Court of the Star-Chamber abolished, these restrictions disappeared for a time. But very soon the Presbyterian majority in the Long Parliament began to re-enact one by one these measures of repression. Finally in 1643, John Milton was roused to protest. His protest, "Areopagitica," in dealing with the specific question of the freedom of printing, deals incidentally with the

great fundamental principles of human liberty in its whole, wide range. He shows conclusively how there can be no development of character except in freedom; that whatever may be the risks of liberty, the dangers of repression are infinitely greater.

The Presbyterian Parliament did not heed John Milton's protest. Then the Independents under Cromwell, coming now into power for a time, disregarded largely these repressive restrictions of the freedom of the press. But with the restoration following Cromwell's death the most of the Star-Chamber decrees were re-enacted. The principles, however, so clearly enunciated by Milton, were steadily undermining the unjust restrictive measures of the government. Finally, after half a century, Milton's truth had so far worked its way into the thoughts of men that the restrictive measures were allowed to lapse, and later attempts to renew them were unsuccessful.

Thus it is that the truth, when given clearness of expression, works silently and irresistibly to break the bonds of ignorance and repression, as the cedar on the mountain-side, by the power of silent growth, rends the solid rock. Slowly the world learns that whatever may be the dangers of freedom of thought, and of speech, and of conduct, the dangers of repression are infinitely greater. God has ordained freedom and faith for the human race, and character through freedom and faith. Look at a few sentences of Milton, utterances of eternal truth:

"How great a virtue is temperance, how much of moment through the whole life of man; yet God commits the managing so great a trust, without particular law or prescription, wholly to the demeanor of every grown man."

"It was from out the rind of one apple tasted, that the knowledge of good and evil as two twins cleaving together leaped forth into the world. And perhaps this is that doom which Adam fell into of knowing good and evil, that is to say, of knowing good by evil."

"If every action which is good, or evil, in man at ripe years, were to be under pittance and prescription and compulsion, what were virtue but a name, what praise could be then due to well-doing, what great thanks to be sober, just, or continent? Many there be that complain of divine providence for suffering Adam to transgress: foolish tongues! When God gave him reason, he gave him freedom to choose, for reason is but choosing; he had been else a mere artificial Adam."

To work out and to practice the true principles of freedom and of faith is the one supreme task of our democracy, as it is the supreme task of human history.. The world is saved by faith working under conditions of freedom, and not by statutory laws. This was the supreme discovery which Paul made when there broke upon his entranced spirit the vision of the meaning of the life and teaching of Jesus. Paul had been trying to save the world by law enforcement. He learned afterward to say. What the law

could not do, in that it was weak through the flesh, the law of the spirit of life, which was revealed in Christ, can do. The police power cannot give a man a vision, nor an ideal; neither can it teach him wisdom and self-control and love. One cannot make a stalk of wheat grow fruitful by hurling a chunk of coal at it; but the same sun from which came the latent heat in the coal can produce a crop of wheat by the influence of its silent and beneficent shining. To the legalized mind a court decree and policeman's club look all-powerful. To the mind of God, these material forces are infinitely weak and helpless to produce character and happiness upon the earth. "That which the world deems foolish in God is wiser than men's wisdom, and that which it deems feeble in God is mightier than men's might." (1 Cor. 1:25.)



Righteousness is not first a matter of outward conduct, but of inner vision and inspiration. The legalized mind is always putting the cart before the horse; always seeking conformity of outward conduct. To gain conformity of outward conduct, except through inner vision and inspiration, always requires the exercise of external physical force. The longer one trusts to these methods, the more of physical force do they require; until at last always they break down by their own weight.

Real character, the righteousness of God, works altogether by the methods of inspiration and freedom and faith. No character is produced any other way, just as no flowers or fruit are produced in any other way than by the silent life-giving forces of the sun. It is only by very slow steps that men come to see and believe this which is the only and the eternal truth. This is the central teaching of Christianity, the supreme discovery of Saint Paul, that "what the law could not do, in that it was weak through the flesh," is achieved by "the law of the spirit of life in Christ Jesus" working, in the atmosphere of freedom, by the inspirations of faith and love.

Every observant person may see these truths working themselves out practically all about him. I know a home into which God sent many years ago, an innocent and beautiful baby girl. As the baby began growing up into girlhood, and having impulses and ideas and visions of her own, the mother began to try to repress the little girl's impulses and place constraint upon her activities. The mother was not able to grasp the idea that the child was God's child, sent into this world to gain character by following out these visions and impulses into the big world which God had given to her as the school in which her powers were to be called out, her choices exercised, her character achieved.

It looked to the mother so innocent a thing at first to curb these little impulses and visions, and to try to keep her child under her own wing.

But the instincts of the child were from God. If the mother could only have had the vision to become God's servant to help the child to meet life swiftly and eagerly and with the help of the companionship of the mother who was older and who should be wiser! But the little girl, following the impulses that were from God, began to pull against the unjust restrictions that came from the mother's lack of vision and faith. So mother and daughter began to pull against each other a little more every day. When at last the relationship between the two had utterly broken down, and the minister was called in for counsel, the daughter had come to be wholly self-willed and lawless, and the mother was almost at the point of insanity from her neurotic attempts to educate her child by physical force.

There was nothing that could be said to the mother except that she must cease from her attempts to control the child by external physical force. But the mother had gone so deep in her blindness to the true laws of life, that she could not let go. The result was that, in order to save the mother from insanity or suicide, and to save the daughter from the lawlessness which was wholly the mother's fault, the daughter had to be sent away from home to a school where wise and self-controlled teachers would surround her with a new atmosphere and new ideals of life. Surely any observant minister could multiply illustrations of this kind to the extent of volumes.

I know another home in which there are several times as many children as in the home I have just mentioned. Prohibitions in this home have never been trusted but slightly, and then always with the high ideal of freedom and faith as the immediate goal to be sought. Every one of the children in this home, by the time full physical stature is reached at 16 to 18 years of age, is a man or woman grown in intellectual and moral stature, to be trusted freely and alone in any kind of moral surroundings, and to be trusted fully with the tasks and responsibilities of manhood and womanhood.

As a striking illustration of the differences between the weakness and foolishness of much of our so-called Christian teaching, and the practical wisdom of the way of freedom and faith, I give the following true incident: One of the sons of this family which had followed the method of freedom and of faith was hundreds of miles from home in a great university. In the city in which the university was situated, there was taking place a "wet" and "dry" campaign. The Secretary of the city Young Men's Christian Association sent letters to the parents of all the young men in the university who might chance to have a vote in the city, exhorting the parents to exert their influence with their sons to have them vote "right." The mother of this young man wrote a letter to the Y. M. C. A. secretary from which I quote the following sentences: "Your letter of recent date, asking me to influence my son, who is in college, to vote

right on the prohibition question which is before you in a few weeks, is at hand. The aim of our home has been to fit the boys and girls for highest citizenship. We have endeavored to nurture in them Christian principles which lie at the root of all great questions. You do not say what voting right consists in, but I feel sure that you will agree with me that when a thoughtful young man votes as reason and conscience dictate, it is right in the deepest sense. I am sure you do not wish me to belittle my son by telling him how he shall cast his ballot on any question. He is of age. He thinks. I know he will vote 'right.' "

In this home where God's methods of freedom and faith have been followed, and the parents have trusted God and respected the child, there are no neurotic tendencies to insanity or violence as an outcome of the break-down of human relationships in the home. It is the feeble and faithless human attempts to take the world out of God's hands and manage it ourselves by force, and to take away from our fellowmen the freedom and respect which is their due and to rule them ourselves by prescribed laws and physical force—it is this which works our society into insanity and homicide, vastly more than does alcoholic intemperance.

Intemperance in the specific form of alcoholic drinks is bad enough; but it is only incidental and slight when compared with the intemperance of men and women in their mental attitudes toward their fellows and toward God.



It has at different times in the past looked wise to some of our religious sects to write into their church disciplines numerous prohibitions. . These measures of suppression have been aimed at dancing, the theater, cards, and various other amusements.

It is easy to see what the result of these prohibition enactments has been. People have gone forward sweeping out these temptations and practices before them, as they have innocently imagined; then some day they have paused to look about them, and have discovered that all these practices were following in their wake as the waters follow in the wake of a moving ship. No church has ever for any length of time prohibited among its people any of these amusements. If some small sect has seemed to succeed for a time in these prohibition enterprises, it has thereby merely succeeded in placing upon itself the limitations of narrowness and weakness.

Nearly every sect that has indulged in these efforts at salvation by prohibition through ecclesiastical legislation has been driven in due time, and often through a good deal of foolish debate and turmoil, to retrace its steps. Thus each sect that has made this world-worn attempt at the righteousness that is by the law, has merely given new proof that these matters can be handled only through the vital and present moral ideals of the people. Always these attempts to sweep

out temptation and sin by prohibitions end, as Jesus taught us in the parable (Matthew 12:44), in leaving the temple of the soul empty; "and the last state of that man becometh worse than the first." Always the work must be started over again on the true principles of teaching the people living ideals and real character. It is only by meeting these earthly temptations and in their presence winning ideals and making decisions, that character comes into existence at all.

We easily see how every religious sect that has undertaken to save its people by these sweeping prohibitions has made itself foolish, and has been compelled to repent. In the case of any religious sect, this is not so very serious a matter. The rest of us can look on with complacency and watch a religious sect struggling in this ancient confusion of the legalistic method. We have plenty of religious sects. If we do not like one, we may belong to another; or we may stay outside altogether.

But when it comes to the attempt to write these prohibitions into the organic law which belongs to all of us, we face a very different matter. The only way in which any of us can then change our allegiance is by processes of political revolution. And when that happens in government, which always happens to prohibitions in church disciplines, and the practice that we prohibit flows in upon us from all sides and overwhelms us, we have destroyed our respect for law and have become a law-breaking people. This is the thing which we are doing today to

a greater degree than any other nation under the sun.

And we wholly blind ourselves to the truth if we lead ourselves to think that prohibition of one particular practice is to be the extent of our folly. Only last week an editor, in a letter which I have in my possession, yoked together liquors and tobacco as "waste merchandise" to be prohibited; and an evangelist who was trying to vote a certain town "dry" yoked together alcohol and billiards with the assertion that "a billiard ball would roll a man's soul into hell;" and the Secretary of the National Reform Bureau, who is also editor of the "Prohibition Handbook," said in a public address that, "Sabbath keeping is more essential for the good of a nation than temperance in the use of liquor."

This entire range of prohibition efforts is but the attempt to secure an outward and apparent puritanism without the necessity of cultivating the inner spirit and power of puritanism in the hearts of the people. Any person has the clear right to inspire the nation with puritan ideals and practices, just so far as he is able. But when we undertake to compel an outward observance without the training and inspiration of the inward spirit, there can be no possible outcome but failure; and with the moral failure we shall drag down our political institutions into confusion and anarchy.

The fact is, these over-strained attempts to compel an outward observance are the natural

result of our failure to teach and inspire the inward spirit. It is, as Mr. Joseph Smith, a journalist of Boston, remarked recently, "an accompanying circumstance of social and religious decadence, of mutilated morality and political hysteria."

When one argues against writing into his church discipline the prohibitions of dancing and theater and cards, he is not thereby making himself an apologist for, or a defender of any particular kind of dance or theater or gambling; he is simply declaring that the prohibition of these things is worse than useless. They cannot be swept off the earth. No temptation has ever been swept off the earth. If the people are taught and inspired with true ideals of character, then these "harmful" things become harmless. If the people are not properly inspired with true ideals of character, then you have a world of worthless humanity even though you should sweep the world as "dry" of temptations as the Sahara Desert is of water.

We must not permit any sophistry to blind us to the fact that legalistic attempts at morality have always been, and always will be, the inevitable sequence of a failure on the part of the people to give themselves as they ought to the moral and spiritual training and inspiration of the people's ideals. Physical force is but the sign of the decline of faith in moral and spiritual forces.

With all the undoubted good which is being accomplished through the methods of Billy Sun-

day, we must not allow ourselves to be blinded to the fact that when he passes beyond the use of moral and spiritual forces and resorts to bitterness and misrepresentation and physical force, whether of the majorities or otherwise, he is doing harm and not good. I read in "The Outlook" of June 9, 1915, regarding Billy Sunday in Colorado, "when the Sunday movement struck one or two points in the northeastern part of the state, it took the form of driving the Unitarians out of town." There is a very distinct difference between the inculcation of Trinitarian doctrines by intellectual and spiritual forces in an atmosphere of freedom, and the attempt of any majority of the people to compel belief or acquiescence on the part of all. There is a world-wide difference between the preaching and practice of temperance or of total abstinence in an atmosphere of moral freedom, and the attempt to impose total abstinence by physical force upon all the people.

The attempt to substitute the physical force of the state for the moral and spiritual teaching of the home and church in any matters of personal morals is not only dangerous, it is inevitably perverse and wrong. When one argues against this method he does not thereby become in any sense an apologist for, or defender of any particular kind of saloon. He simply takes the ground which any sensible man would take in relation to church prohibitions of various kinds of amusements,—that the abuse of these things is

but the sign of our failure to create character by the only means which God has given us for the creation of character; namely, moral and spiritual influences.

The saloon as we have it is not the creation of the keepers of saloons. We have saloons because people desire that which saloons sell, and yet more because people desire the social fellowship which at present is being better furnished for the average man by the saloon than by any other institution.

What the majority of the people who patronize saloons desire is not merely a place where they can go to a bar and stand up and drink. Our legislators, in their attempt to make the saloon socially as brutal and unattractive as possible, have made it largely what it is. The stupid efforts of legislation have not resulted in keeping men away from the saloon, but have only resulted in debasing the men who have no other place to go for a social hour.

Mr. David Alec Wilson of Ayr, Scotland, in a recent letter to "The Nation" of London, calls attention to the undoubted fact that the Scotch people were a sober people so long as they were left free to make their own mild ale and sell it cheaply as they pleased. Any man then might enjoy a quiet social hour with his fellows, seated comfortably at a table, at the expense of a penny for a quart of ale, a dozen quarts of which would not make him drunk.

When the British Parliament began to levy heavy taxes upon these cheap and mild drinks of

the Scottish people, then the Scots were gradually driven to the use of stronger spirits, mostly smuggled or illicitly distilled. The writer from Ayr justly remarks "Parliament is powerful mainly for mischief. The chief way for it to do good is to undo its mistakes. 'Parliament cannot make a people sober.' No; but it can desist from worrying and taxing them into the use of strong drink."

We can never succeed in reducing the life of the people to a brutal and barren utilitarian plane; nor should we if we could. Women get together and eat sandwiches and drink tea because social life was ordained of the Creator when He made us. Men are just as much social beings as women are. Thus far in the world's history no finer social life has been devised for working men than the ideal "public house" where the people use the milder forms of ale and beer which, when not taxed, are most inexpensive drinks and when not adulterated are altogether wholesome.

No matter how long we blindly work at the problem, there is no doubt where we shall ultimately come out. We shall some time learn that if the people are left freely to form their own habits, they will always do better than they will when a certain kind of "temperance" folks spend their time in nothing but "worrying and taxing" the people in the futile attempt to make them sober. Then with the abandonment of this folly of "worrying and taxing" there will come the rehabilitation of moral and spiritual teaching and

inspiration. Then we shall be on the highway toward temperance and morality and happiness.

At present we are passing through the valley of a temporary "religious decadence, of mutilated morality and political hysteria." "A rabid temperance advocate," says Henry Drummond in his 'The Changed Life,' "is often the poorest of creatures, flourishing on a single virtue, and quite oblivious that his temperance is making a worse man of him and not a better."

This kind of rabid temperance advocates can safely be left to wear out their folly by themselves, so long as they exist only as sporadic individuals. But when this kind of "single-virtue" temperance advocates become numerous enough to threaten the degradation of our political institutions by carrying out into state and national constitutions the folly which some religious sects have enacted in their church disciplines, it is time for us all to awake. No such union of church and state can ever accomplish anything but mischief. We are passing through a temporary decadence of faith in moral and spiritual forces. As a consequence we are trying to make the law accomplish that which the law can never accomplish "in that it is weak through the flesh."

Let us arouse ourselves to grapple with the great and noble problems of a free state, and a free church made vital by the "law of the spirit of life in Christ Jesus."

IF JESUS CHRIST SHOULD COME TO SIOUX CITY.

A SERMON IN CENTRAL CHURCH, GRAND
THEATER; SIOUX CITY, IOWA;
SUNDAY, MARCH 21, 1915.

"Woe unto you, scribes and Pharisees, hypocrites," said Jesus. This condemnation he repeated frequently against those people who formally were the best people of their day. "Outwardly ye appear righteous, but inwardly ye are full of hypocrisy and iniquity," he continued.

What was wrong? It was that many of these "best" people professed to be what they were not. Sometimes they were unconscious hypocrites, deceiving their own selves. But God knew their hearts. Jesus saw through them, and spoke graciously, but unfalteringly, the truth he saw.

A man who professes to try to teach God's truth, must actually seek to know God's truth, and as he sees it he must speak it. He should have all the patience of compassion, and all the grace of love; but he must seek God's truth freely and speak it bravely, and take the consequences. He undertakes to be a servant of God. If he is in reality taking his orders from Mammon, he is a hypocrite.

One of the ministers who is now prominent in the pursuit of grafters in a conversation with me

twelve months ago came face to face with the question of God's truth and righteousness. He faltered, and turned pale, saying, "a man owes it to his family to look out for his income." This man is formally what the world calls a "good" man; but in the eyes of his Master he is a hypocrite. The civil law cannot reach him; it has no right to try to. But there are laws higher than the civil law.

A business man who has very likely signed the "recall petition," invited me into his office a few months ago and said, "Mr. Short, you are right. I have worked with you and for you. I should like to continue to do so; but if I do, the loan on which I do business will be withdrawn." Several other business men thought and acted the same thing, although they did not put it into words.

I love these men, and never more than now. I know that business men are often put in hard places. I would not undertake to tell them what to do. I can only tell them what I must do. I can only say to them that if they are professing to be Christians, Christ would probably not own them as such. I must follow Christ. If I hesitate to speak his truth, I will compel him to call me a hypocrite. He will do it compassionately and tenderly; but his very compassion and tenderness will make his brave truthfulness the more terrible.

The civil law cannot reach these men who barter their moral integrity for what seems to them to be their business success. The civil law has

no right to try to reach them. There are laws that are higher than the civil law. These men are, from the legal point of view, blameless. From God's point of view, they are hypocrites.

A woman who lives in a big house and belongs to the "best" society, pours into my ears many a vile tale of gossip about the immorality of her neighbors. She has no evidence for these stories. Her mind simply runs in that direction. She would contemplate with horror any man who did not join the "good" people in any crusade they might suggest against the "bad" people. I am not able to read the words of Jesus, "The publicans and the harlots go into the Kingdom of God before you," without an uncomfortable feeling that perhaps Jesus is speaking these words to us. This woman has a form of goodness, but she seems to lack something of the generous impulse and human breadth of some of the women from whom she draws away in horror. It is only the living spirit of the Christ that can save this woman from dead phariseeism and hypocrisy, and can fit her to be helpful to the world which she now despises.

A man who is commonly understood to have been himself crooked in business, invited me the other day to sign the "recall petition." I told him I had reasons, which I am perfectly willing to give openly to anybody, for not desiring to sign the petition. He immediately grew angry, and in a loud voice said things which his own soul knows are not true. If our own hearts are right we can afford to be patient and truthful.

But no matter how hard we fight the "bad" people, we shall not help ourselves or our city any until we get our own hearts right with God.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's," said Jesus to the Pharisees.

There is a difference between Caesar and God. Caesar is the civil government. He has the limited responsibility of protecting person and property, and of securing and maintaining freedom and justice among his subjects.

God is vastly larger than Caesar. The whole sphere of morals and faith, wherein man is lifted above the physical system, belongs to God. This is the sphere of a man's personal freedom and personal responsibility to his Creator.

I have a book written by an Attorney of Indianapolis, which undertakes to prove that civil law should try to cover the whole sphere of moral law. That would mean that the church is to take to itself the police power, and become the state. The Indianapolis attorney is forever wrong. He belongs to the age when the Church and the State tried to be one.

All that civil government can do, or has any right to try to do, is to secure for its subjects their foothold and their freedom upon the physical earth. Civil government can maintain for men their right and their freedom to live their personal lives, and to become Sons of God, according to their own vision and understanding and power. It cannot make men Jews, or Catholics, or Protestants, or Mohammedans.

It cannot even make them religious at all. Religion is a matter of vision and ideal and affection and faith and power of will. The business of civil government is to furnish every man his physical freedom and security.

A multitude of our religious teachers who are not brave enough to seek and to speak God's truth and take the consequences, and a multitude of our business men who are not courageous enough to maintain their moral integrity before God and suffer in purse if need be, have tried to enact their ideas of moral and spiritual law into statute law by the processes of the secret ballot. Then they set up some poor Sioux City boy, at the salary which they pay a good stenographer, and tell him to do the impossible task of running this intricate and confused system and give us a city that looks clean to the eyes of a Sunday School teacher. Then they get detectives to watch this poor fellow and see if they can catch him, while these "good" people keep themselves safely within the bounds of the civil law and congratulate themselves on their righteousness.

If the Chief of Police is foolish enough to undertake the job, and then gets caught in willful disobedience to the laws he has promised to obey and enforce, he must suffer for it. But we who profess to try to be Christians must ask ourselves what God thinks about all of us. Jesus said concerning the "good" people of his time, who were doing the same thing that these "good" ministers and business men are doing today,

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not touch them with one of their fingers." When one of these prominent ministers, or one of these successful business men, will take the job of Chief of Police on the salary which the Chief now receives, and undertake to do the task which we give him to do, they will begin to prepare themselves to get out of the category of the hypocrites.

While I was in Kansas City, as fine a Sunday School and church man as the churches could put forward was Mayor of the city for two years. He conscientiously did his best to stop gambling and prostitution. At the end of his term of office he acknowledged himself baffled, and said to me, "When neither party to the 'crime' is willing to complain or give evidence against the other, what are you going to do?" My answer to that question is that you cannot do anything through the processes of civil government, except to maintain a decent public order and security. The rest of the task is up to the churches to accomplish through getting next to these people, as Jesus did, in faith and love.

The fact is, Vice President Marshall was altogether right the other day when in addressing the Indiana legislature he said, "If I had my way, I would repeal nine-tenths of the laws we have on our statute books." If we should repeal nine-tenths of the laws which never ought to be on any statute books, then we might be where it would be possible to do the other thing which Mr.

Marshall said he would do, "take particular care to see that we lived up to the other one-tenth."

Religion is wider and higher than civil government; God is larger than Caesar. If the home and the church and the "Christian" people will themselves be faithful to God, then they will not need to try to write all of God's laws upon the statute books. If the home and the church and the "Christian" people are not faithful, then it is of no use to try to write all of God's laws upon the statute books, for we can never enforce them.

The plain fact, which every common-sense man knows, is that it is none of my business, from the legal point of view, if my neighbor wants to play cards all night and waste all his money in gambling. That is a question which belongs not to Caesar but to God. In European cities, they have practically no problem of police corruption. One of our foremost authorities has recently told us that the chief reason is that in European cities, "There is little attempt to make a particular code of behavior the subject of general criminal legislation." Moral codes of behavior ought never to be made the subject of general criminal legislation. If the high moral standards of the "best" people are really good, then it is their business to live their standards, and to let their light shine.

At the last regular meeting of the Sioux City Ministerial Association, the man who gave the paper of the morning used this sentence, "It is our business to exterminate everything which does not mix with genuine Christianity." It has

been centuries since the Pope dared to utter such a sentence as that or even to think it. Who is to determine what is true religion? It is this petty popery in our Protestant churches that is now a greater danger than the Roman hierarchy to our American institutions.

If I must choose between them, I had rather live in what the "good" people call a "wide open" town, than to be ruled by these brethren who would "exterminate" everybody who does not agree with their notions of genuine Christianity. I had rather live under the Roman Gallio who "cared for none of these" questions of faith, but who guarded with a strong hand the personal security and the civil liberties of his subjects, than to live under the power of the scribes and Pharisees who crucified Jesus and imprisoned Paul because these illustrious souls departed from the pharisaic ideas of "genuine" religion and of Sabbath observance. The scribes and Pharisees were the custodians of the better literature and traditions. But the spirit of their literature and traditions they neither understood nor loved nor obeyed. They pretended to be what they were not.

I have seen this same brother who wants to exterminate everything that does not agree with his conception of true religion—I have seen him denouncing the methods of what he calls "the enemy" while himself pursuing against "the enemy" the very tactics which he denounces. He is probably unconscious of what he is doing. He is so prepossessed with the idea that he is right,

that he thinks that any methods are justifiable for him.

We have heard a great deal in the last few weeks from the people who naively designate themselves as the "good" people. Jesus spake "this parable unto certain who trusted in themselves that they were righteous, and set all others at naught. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner."

People whose goodness consists merely in legality are likely to pride themselves much in their goodness. Their standing before the civil law is faultless. But when people begin really to deal with God, as well as with Caesar, then they cease to talk about themselves as the "good" people. As they get close to God, and close to the "bad" people, they begin to be less sure of their own goodness. They begin to get that true humility which is real manliness and strength.

Dear Friends, what Sioux City most needs, is a manly religion. Maudlin sentimentality about "the fearful traffic that is going on in the lives of men and women in this city" is a long way from manly religion. The people who are the victims of this "traffic" are willing victims. It is up to

the Churches to change their hearts. If the churches cannot change their hearts, then it is hypocrisy for us to lay it upon the police force to change their conduct.

Begging full-grown men to go to Church because their mothers coax them to go, as we see now on big bill-boards all over our city, is a long way from manly religion. I should be ashamed to stand in the presence of my sainted Mother's picture and think that I, her son, was going to church because she coaxed me to go. I trust her ideas of manhood were higher than that.

Seeking a scape-goat for the sins of us all is not manly religion. We may "get something" on our Chief of Police. We may convict him. If he is guilty, he must render to Caesar that which is Caesar's.

But if we should all look Jesus squarely in the face, and let him look into our souls, I suspect that many of us would glide silently out of that Presence with a deep sense of our guilt in the eyes of Him whom we profess to serve. I suspect that the shower of stones which we are all just now hurling at our scape-goat would largely cease. I suspect that the eye of God would behold a sight which I fear is rather unusual—many good men and women of Sioux City praying earnestly. "God, be merciful to me a sinner."

Then would the merciful Father look in compassion upon us all, saying "Like as a father pitieth his children, so the Lord pitieth them that fear him." And our city would begin to be beau-

tiful with honesty and faith and good-will and happiness.

"And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zech. 8:5.



"Said his parents. He is of age; ask him."—John 9:23.



"They that be wise shall shine as the brightness of the firmament."—Daniel 12:3.

WHAT PARENTS OUGHT TO KNOW.

A SERMON IN CENTRAL CHURCH, GRAND
THEATER, SIOUX CITY, IOWA,
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When the ancient Prophet painted for the people of his day a word picture of the beautiful city of his vision and his love, he gave to his portrait this finishing touch, "and the streets of the city shall be full of boys and girls playing in the streets thereof."

It is no wonder that a man who saw life so truly could paint a picture that lives for all time. A city may have vast buildings, and all the rooms in all these buildings may be filled with the mocking emptiness of selfish pride, and confused doubt, and bitter envy. A city may have in it many men and women who are shrewd and relentless to heap together for themselves material piles which shall do no more for the world than to furnish gilded tombs for the foolish and disappointed hearts that agonized to create them.

But no city ever failed of happiness if the streets of the city were full of boys and girls that were growing up into men and women who should be an honor to the parents that nurtured them and to the city in whose streets were heard their merry peals of laughter.

There are three kinds of grown-up people in every town. There are the grown-up people in whose hearts the merry laughter of childhood has never echoed—the people who have never had any heart for childhood with its innocence and its visions and its hopes. There are also the people whose homes and hearts have sometimes been kindled by the blessed touch of the little children; but as the children have grown up, all the beauty and hope of their childhood has faded out into the sensuousness and folly of self-indulgent and mistrained youth, and into the hard, dry noonday of dishonorable manhood and womanhood. In these homes the beautiful bud of childhood has produced only immature fruit, spotted with rottenness before ever it ripened.

And then there are those blessed and happy folks in whose homes and hearts the children have grown up from the merely white and vacant purity of innocence to the complete and disciplined purity of knowledge and experience, from the merry and care-free laughter of childhood into the strong enthusiasm of wise manhood and womanhood. In these homes the blossom has unfolded naturally into the perfect flower; the bud has grown into the sound, ripe fruit.

All human hearts that keep young and strong and hopeful as the years advance are the hearts that keep the true and best elements of childlikeness. In other words, they are the hearts that have the true and sane and strong love for children, and who are always going back and growing up again with the young people about them.

These people are always renewing their youth. As they live over each time their own childhood and youth in the fellowship of the children and youth about them, they add to their own culture and power something new and beautiful and strong. He who goes back and grows up again wisely with any boy or girl is gaining more of true education than he gained during those twenty years when he himself for the first time grew up from infancy to maturity. And because the child has for a companion and friend such an older and wiser child, the child gains the real education which he can never get except in the companionship of an older person who has the spirit of eternal childhood and therefore of eternal wisdom.

Youth needs the friendship of age and wisdom. The grown-ups need the companionship of the young. It was said of Mr. Emerson, one of the greatest of America's immortals, that as a boy he sought the companionship of mature men and women, and as a man he sought the fellowship of the children and youth. This explains both the wisdom and strength of his early manhood, and the youthfulness and growing wisdom of his old age.

As a title for this sermon I have chosen "What Parents Ought to Know." The two most important things which every parent and teacher should meditate upon daily are just the two things which I fear most people in our city have

never thought deeply about at all. They are the two great facts which create the very atmosphere of all true wisdom in parent or teacher.

When Jesus one day healed the young man who was blind, the religious authorities raised a great disturbance and set many hostile questions flying. They came with their questions to the parents of the man who had been blind. The parents referred the questioners to the young man himself, saying, "he is of age; ask him."

The first thing that every true friend of childhood must understand, and must meditate deeply, is this,—that since the little child of today will be of age almost before you know it, the business of parent and teacher is to help him to be fitted, when that swift day comes, to answer his own questions and face his own problems for himself and on his own responsibility.

Long before the young man or the young woman is through his teens, he must be facing his problems and answering his questions for himself. He may have to. God may have removed you before that time. But if you are wise you will not wait for God to remove your hands from off your child. You will begin for yourself consciously to learn how to keep hands off. Even before your child is strong enough to take his first tottering steps alone, you will begin to teach yourself how to be self-restrained and unobtrusive in your love and in your instructions, how to be like God who standeth within the shadow keeping watch above His own but keeping His hands off and permitting His child to learn the

self-reliance and the wisdom of experiment and experience.

The second thing which the wise friend of childhood must know is that the child is going out to meet a world as confusing and difficult as any world that any child has ever met since the beginning of time. Life is not growing simpler; it is growing more complex. Life is not growing easier; it is growing harder. The movement of history is not in the direction of sheltering individual lives under the autocratic power of kings and priests; *the movement of history is in the direction of laying upon each individual his full democratic freedom and responsibility.* We may fight against the facts; but if we do, we are fighting against God. The wise man or woman will recognize the facts cheerfully, and shape his theories and his efforts accordingly.

If now I might assume that you, my hearer, have so completely grasped these two great truths that they will become the two focal centers about which your daily thinking revolves, then I could bring my sermon to a close and leave you to find your way in the most joyous and sacred responsibilities that God gives to his human sons and daughters,—the responsibilities that come through your influence and companionship in your relations with the children that play in the homes and streets of our city.

But how common it is to see parents act as though the child were to remain always a child. How sad to see these parents resist the child's out-reaching and up-growing spirit. Thus they

tempt the child to break away from parental fellowship in order that he may fulfill his God-given passion for knowledge and experience and strength.

How frequently one sees parents acting as though they could bind and limit the world that God has made and into which their child is surely going. *Acting thus, they turn the emphasis of their effort away from the culture of the child's eager powers, and give their anxious thought to the futile attempt to "fix" the world so that its power to hurt shall be removed.* They forget that the power of the sea to hurt the ships is just as great now as when the psalmist wrote about the "great waters"; and that the power of the sea will never grow less. Safety lies only in building staunch vessels and in manning them with able seamen. And able seamen are not they who have been taught a few anxious, negative maxims of safety, but rather they who have been taught to think and judge and act for themselves.

Have you really laid hold of these two momentous facts; that the little child of today will be of age tomorrow; and that when he is of age he must think and choose and act for himself in the presence of problems and temptations that are not growing less with the years and are never going to grow less?



Why is it that so many boys and girls are a disappointment to their parents? If as many horses or cattle or swine on the ranch were a disappointment to the owner, the farmer would be accounted a failure. There is surely no more reason why boys and girls should make a failure of their lives than there is why the ranchman should make a failure of the corn stalks in his field or of the cattle in his pastures.

Does not a part of our failure with the children grow out of the simple fact that we love them so much that we lose sight of the stern facts upon which all successful life must be built? Do we not let our love take the form of weak and blind sentimentality, when God meant it to take the form of a strong and sympathetic wisdom and foresight? The farmer knows that his corn cannot grow by his much trampling of the field, and that the flowers in his garden will not develop best by his keeping his hands on them all the time. He knows that the processes of growth are in the keeping of nature, and that he is himself but a sort of a third party, a servant of nature, and that the real growth is entirely apart from anything that he can do.

Jesus undertakes to teach us this same truth concerning human life. He tells us that all we can do is to do a little seed sowing, and then we are to go on about our business and sleep and rise night and day and the seed will spring up and grow, (Mark 4:27.) There is a vast deal of wisdom in knowing how to sow the seed, not too little nor too much, and at the right seasons.

After that, the main part of wisdom is to keep hands off and not trample the field too much, and not tear up the young plants by the roots every day.

Friendship is the deepest and mightiest force in the world. The highest praise which the Old Testament could utter concerning the patriarch of Israel was that he was a "friend" of God. The highest praise that can ever be uttered concerning the human parent is that he is a friend of his growing son or daughter.

One essential of friendship always is that it should know how to keep hands off. I am not speaking now of the question of corporal punishment; that is altogether incidental. I am speaking of the fact that every growing child is of himself a unique and sacred personality. I am considering the great truth that every boy and girl is first of all a child of God, and only incidentally a child of his earthly parents. Therefore, parent and child are both together children of God, and therefore meant to be friends and companions one with another. The moment the earthly parent becomes so rude and inconsiderate with his parenthood that he takes the growing personality of his child out of the hands of the heavenly Father, that moment he begins to mar and destroy the work which God has committed to his keeping.

What a glorious task of wisdom and self-restraint it is to be a true friend of anybody, and most of all to be a true friend to a growing child! He who is to be a friend must have a reverent

sense of the sacredness of the personality of his friend.

For life with every human being is a serious and sacred business. You will never know how to help even the most careless looking child, or the most degraded looking man, until you recognize that at heart the problem of his life is a serious and sacred affair.

Is it not a part of the heinous cruelty with which we treat children, that we try to make them the mere pampered toys of our sentimentality while the earnest and divine heart of the child is disregarded and trampled upon and outraged? Phillips Brooks never had any children of his own; but he was a true father to all children. He speaks in one of his sermons of "the way in which children shut themselves up before their elders, because they know their elders have no such sense as they have of the importance of their childish thoughts and feelings."

How often we push the child from us and try to satisfy him with play and deny him the supreme joy of working and thinking with us! Do we not know that the greatest eagerness of every child is that he may grow up swiftly into full manhood or womanhood? God planted that eagerness in the heart of the child. How is it to be satisfied except by taking him into the companionship of our thought and work just as rapidly as he has strength to think and to work with us? And his own heart is the best judge on that point. Let him walk with us as far as he has the

strength to walk. He will stop when he is weary; he will lie down to sleep when he is tired.

Is not this the very secret of the separation, growing swiftly into antagonism, which appears between the average parent and child; it is that the parent denies to the child the satisfaction of participation in knowledge and work with those who know more than himself and are stronger than himself? Being denied this companionship of thought and work at home, he takes to the streets to gain knowledge and to exercise his powers.

I am not going into details today with the things that parents should teach and do. These details must be matters of daily thought and study to every earnest friend of the young. The failure of the home and of the teacher lies mainly in the fact that we do not even find the true point from which our task is to begin. I fear our difficulty is that we are not even discovering the spirit and atmosphere in which our work must be done. I fear it is our chief sin that we are not even seriously undertaking to do the task that God has given us, but are trying to climb up some other way. I fear that many of our would-be-helpers of the child are considering the question only upon the surface, and are trying by artificial and merely incidental means to do the work which only the deep-hearted and patient servants of God can do by the friendship of a deep-seeing and consecrated personality.

I passed a vacant lot the other day in one of the good residence districts of our city. A great crowd of boys of all ages were playing there. Mainly they were amusing themselves by injuring private property near by. I mingled with them for a few moments and learned the names and residences of a considerable number of the boys. I pursued my investigations far enough to know that the boys came from all parts of the city; that the parents of most of them had no idea where they were and cared little so long as they got rid of the responsibility; some of their parents were at the show, and some of them at the club discussing how to get more laws put on the statute books, and some of them were just busy with the housework and glad to be rid of the boyish presence.

I could not condemn the boys for finding vent for their energies in some way. They were frank, manly fellows, as all boys are; especially the younger boys. It was evident at a glance that some of the older boys had grown accustomed to being called "bad," and were beginning consciously to act the part. No boy was ever bad unless the people whom God gave to be his helpers have failed in their glorious responsibility.

Oh friends, I do not wish to discuss minute details today. It is of no use to discuss details until we get our hearts right with the great business for which God sent us here. I went the other day with a mother to bury her first-born infant. The infant had been committed to a private institution for the care of babes. I learned after-

ward that though the child was several weeks old, its own father, the legal husband of its mother, never saw the child. Instinctively one's indignation is kindled at the human brute who can bring a child into the world and care not so much for it as the bison on the range cares for his offspring. But is there not parenthood on every street in our city which, though less vulgar in its heartlessness, is yet in reality almost as heartless toward the real soul of the child which God has committed to his care?

It requires the whole-hearted strength and love of two parent souls to call out the slumbering powers of a little child into full, rich growth. Superintendents of institutions for children tell us that children seldom grow well in an institution. Even the most costly and scientifically prepared food and the tenderest care fail to bring the best results. But send the withering little human bud out where the whole love of a home is shed daily upon the little spirit, and even surrounded by inferior physical conditions and imperfect knowledge, his body will take on new weight and color and strength, a smile and a dimple will blossom on the face that used to be wan and joyless, the little spirit will kindle with a fresh interest in life. It requires the daily shining of the warm rays of light from the heart of a real home to create health in the whole being of a child and to develop him into the image of godlikeness.

The child who comes a welcome gift to two human hearts has from the start every advantage

in the race of life. The child that comes to reluctant hands and hearts is half murdered already. I read the other day one of the noblest tributes that a husband ever paid to his wife with whom he had lived in happiness for fifty years. In that tribute was no nobler sentence than this, "she was eager for children; welcomed them when they came; and never turned them over to a nursery-maid to mother them." The man who paid that tribute is now eighty years of age and is still one of the most influential figures in American public life. When he sat down to write for the latest volume of "Who's Who in America" a brief record of his achievements, he wrote as his first and greatest achievement the names of his six sons and daughters, all of whom are already filling places of large responsibility and usefulness in American life.

The story of Lyman Abbott's life reads like a romance. One cannot get away from the fact that he is young and happy and efficient at eighty because he has lived all his life in wise, sympathetic, strong companionship with his children and with his grand-children. And this life-long companionship with growing childhood and youth has not detracted from his working efficiency but has vastly increased it.

The fact is, one's own life never gets farther than a little initial and fitful beginning unless one's own soul gets joined in fellowship and faith with the youthful heart of the race. They who escape the responsibilities of the parent and

teacher of the young deny their own souls the chance for full and complete living and dry up the fountains of personality that were meant to feed their own growing spirits.

Last spring two birds built their nest in a tree under my window. I watched them for eight weeks as they fulfilled the beautiful mission for which the nest was built. I saw them in the joys and the cares of home-making and of parenthood. I saw them when their young bade good-bye to the nest and set out to meet life for themselves.

Suppose those birds had quarreled and one or both of them had left the naked little fledglings to shift for themselves or die. What should I in that case have thought and said concerning birds and concerning the God that gave them their instincts?

But every day we see men and women doing just that heinous and wicked thing. Why does God permit men to do what birds and beasts are too wise to do? Is it not that God is trying to make out of us something more than birds or beasts that obey their blind instincts. He is trying to make us intelligent and self-governing personalities with hands and minds and hearts fitted for co-operation and friendship with the eternal Creator in his wisdom and love. This great achievement can be reached only by laying upon us the responsibility of freedom.

The very fact that some human beings use their freedom to do those cruel and wicked things

which the lower animals would not do, is but the background of the glorious purpose of the Creator in giving to us our intelligence and our freedom in order that we may do intelligently and joyously that which is as much higher than the achievements of the dumb brutes as a noble and strong human soul is greater than the mere animal offspring of the birds and beasts.

I am trying to say that the purpose for which a child comes into the world is that he may grow up swiftly into the wisdom and power of freedom and personal responsibility and self-government; and that the world in which the child of today is going to live and act when he is grown up is not going to be any simpler or easier a world than that in which his fathers and mothers have lived. I am trying to say that the central and essential elements in the qualifications of the parent and teacher lie in his hearty acceptance of these two facts concerning the growing child. Unless the parent and teacher knows what the child is in the world for and what he is being prepared to do, the parent and teacher can do nothing but make stupid blunders.

But the heart that reverently recognizes these facts about the child will succeed in spite of many other defects in education. There lie before me the words of a true mother of four of America's noblest men. She speaks humbly of the mother's patient joy and responsibility while her boys were but children in the home. Then she speaks with deep self-restraint of that period when the boys

begin to seek the companionships of other boys and when the mother patiently keeps herself in the background, knowing that she has done well her work thus far, and that now she can only trust God and trust her sons. She calls this the period when the "boy dies and the man is born." She says she "stood trembling, praying and waiting, knowing that when the man was developed from the boy, I should have my sons again, and there would be a deeper sympathy than ever between us."

My dear friends, it does not require what the world foolishly calls "advantages," in order that one may accomplish this greatest work of God, the training up of sons and daughters who shall be an honor to citizenship and a joy to parenthood. You may find both the noblest successes, and the most heart-breaking failures, alike in the poorest and in the richest wards of the city. The person who can accomplish this highest and happiest work may be either rich or poor in worldly advantages, but he must be one "whose heart has eyes to see."

Do we not make a most grave mistake by failing to recognize that the true friend of the boy or girl must have those nobler qualities of manhood and womanhood which the boy will reverence and honor when he has grown to manhood and which the girl will love and trust when she has grown to true womanhood? What a weak way it is that some of us have of turning our children over to a mere "boy man" who can play with the boys and amuse them and help them for a time to

be "good" boys, but can never lead them to the full development of free and efficient manhood.

With what a weak subterfuge many of our homes and churches undertake merely to hem in the boys and the girls in order to keep them "safe." We may thus keep them safe for a time until they break away from us, or until the fateful years lead them out from our presence to meet life. But how often when the crises and tests of manhood come do we discover that our protected product is weak and inefficient and confused in the stress of the decisions and the deeds that are required of the modern man, and that some youth who has had much less of what we in our blindness call "advantages" is quicker of judgment and more self-reliant in action and, at last more gracious in spirit.

It is not less of godliness that is needed. We need more of the faith and courage of God in the men and the women who profess godliness. *God did not send us here to be hemmed in and fenced about. He sent us here to meet life.* And woe be to that so-called godliness that dare not seek and accept the full counsel of God and swing out into life with freedom and courage as the bird thrusts its fledglings out of the nest to try and to trust the yielding atmosphere and the growing powers of flight.

There is nothing that requires so much courage and faith as really to take life on God's terms. God's first command to his child-man in the Garden of Eden was to subdue the earth and have dominion over it. All the history of revelation is simply the unfolding of that command. In Proverb and Gospel and Epistle we are taught that manhood is the power to meet life on God's terms and to prove one's fitness for companionship with the eternal God. And everywhere we are taught that the power of dominion over the world is first the power of self-government.

And how we have weakened and degraded the meaning of self-government. How many people seem to think that self-government is the prerogative that each of us has to govern other people! How many among us seem incapable of apprehending any higher meaning of self-government than our right to get our hands on other people to control them! One is not fitted to teach self-government until he has learned self government himself. One is not fitted to teach other people how to attend well to the business of life until he has first learned to attend well to his own business.

What a weak and wretched travesty on life is lived by many people who profess not only to know how to live but how to teach others. How we see them wrangle with their children until their children break away. Then how we see them at middle life, when true men and women are really beginning to live, crumple and wither and decline.

How much bigger and finer a thing is life than most of us who profess to know the meaning of life dare to teach or practice. A modern prophet has said "the Christian ideal has not been tried, and found wanting. It has been found difficult, and left untried." So it is. We have not dared yet to trust our religion and to put in practice our faith. And our democracy instead of rising to practice and to teach self-government is losing its faith and its courage and neither practicing self-government nor teaching it.

"They that be wise shall shine as the brightness of the firmament." Wisdom is sympathetic and tender. No one looks with such heavenly compassion and tenderness upon the child as he who has won the great victories of life and knows the battles toward which his child is tending. Wisdom is strong and courageous. No one sends his child out so swiftly into the freedom of discipline and responsibility as he who has met life himself and knows how soon his child will need all the judgment and strength of knowledge and experience.

Surely no one could wish to launch a child out into the world, unless he believes in the brooding spirit of God everywhere to teach and to guide and to strengthen the soul that is open-minded and open-hearted toward Him. If the soul is to find that teaching and guidance and strength it must cheerfully and confidently accept life on God's terms; it must rise up to meet the over-arching Spirit of wisdom and might who has

wrought himself into the very fiber of the universe.

Then one's own example and conversation shall be the great teacher to guide the young spirit to the fountain of all wisdom and might. Having ourselves learned truthfulness and honesty and industry and faith, we shall talk of these as naturally as we talk of food and clothing and the topics of the daily news. Having ourselves considered deeply and reverently the wise care and use of body and mind and spirit, we shall speak of these as soon as the mind of the child begins to ask his eager and difficult questions.

Then the vast world of worth-while topics upon which depend the successful and happy issues of life, shall largely take the place of frivolous and debilitating gossip in our daily conversation.

With God on the one hand, and on the other hand the children, God's children, filling our homes and our streets with their gladness and their hope, the joy of our hearts and homes and city streets shall be made complete.

WHERE REAL RELIGION BEGINS.

A SERMON IN CENTRAL CHURCH, GRAND
THEATER, SIOUX CITY, IOWA,

SUNDAY, MAY 9 1915.

"Let your lives prove your change of heart;
and do not imagine that you can say to yourselves, 'We have Abraham as our forefather,'

for I tell you that God can wake up descendants for Abraham from these stones."—Matt. 3:8-9.

Here are three truths, all of them absolutely essential and fundamental, each in its elemental simplicity as majestic as a mountain peak that pierces the clouds.

The first tells us that whatever goodness of creed or character a man may possess, it will show in his life. That which is good produces good fruit.

The second reveals the value of ancestry. Ancestry is the seed from which the new generation grows. You cannot add anything to a poor product by tying to it the tag of a significant parentage. An undeveloped nubbin will not sell for any more on the market because it has attached to it a certificate of the standard quality of the seed from which it grew. So far as the offspring is concerned, you cannot tell anything of the quality of the ancestry except as it is re-

vealed in the children. Good ancestry is as desirable as good seed corn; but it is a very poor quality of offspring that has to go back to its ancestry to prove its value. A man of genuine worth has a wholesome shame of any attempt to foist himself upon the public merely because he sprang from a good forefather.

The third truth is that God makes His men out of common stuff. He creates men out of the dust, and Himself comes down to breathe into this common dust the breath of life. When God wants men of the mold and caliber of the ancients, He makes them again just as He made the heroes of old, out of common clay. It is reported of Napoleon that, when asked where he got his generals, he replied, "I make them out of mud." God, from the common clods of earth, creates the beauty of the flowers, and calls into being new men of the character and power of Abraham.

There are two lines of descent along which a man may trace his personal history—one is by the names of his family tree; the other is along the path of experience marked out by those points at which the breath of the living power of God has touched the common dust of the man's being and breathed into it the breath of character.

If the man follows chiefly the first line of descent, he meets ever the fatal temptation to magnify his ancestry for the sake of exalting himself. If he follows mainly the second line he always finds help in his noble effort to be something in his own right and title. His own being,

coming from original sources, stands in the humble majesty of human and divine personality.

Here we find the eternal strife between fictitious goodness and real goodness. Here we discover the hidden reason for the fact, that God is always finding it necessary to go outside the circles of the supposed elect in order that he may get away from sham and hypocrisy and may find the virgin soil of reality from which to make new beginnings of genuine character and power. Everywhere we see that ancient cycle of history repeating itself—one man does something heroic, and becomes great through persecution and sacrifice and the victory of noble character; his offspring tries to share his fame without living his nobility of life, and becomes a sect or society of “descendants of Abraham,” but without the elemental power of goodness of Abraham. Very soon those who are outsiders to this elect circle begin to scoff, and to declare with much of truthfulness, “We are just as good as you.” Then, here and there, whether inside this elect circle or outside, God touches human hearts again with the divine finger and breathes upon them with the divine breath. The elect “descendants of Abraham” scoff at the new life because the new life challenges their false pretensions to a monopoly of goodness.

It is these new and original impulses of life, starting from the common soil of humanity and breathed upon by the breath of God—it is these that furnish the salt of the earth, and lead forward the progress of the race.

Everyone wishes in his heart to be true and genuine in the sight of God. How are we to avoid, on the one hand, the dissolute character of those who despise even the form of goodness? And, on the other hand, the hypocrisy of those who deceive themselves by cherishing the forms of goodness while devoid of the genuine reality? It is not very difficult to answer this question in words. But to answer it in terms of practical life requires a great sincerity and courage. Why should it not require these? For there is no genuine goodness without sincerity and courage. Let us make clear to our minds the truth, in the hope that we may pray sincerely to God our Father for courage and grace to do the truth.

If we are to live a genuine life we must have not only love and faith toward God, but also love and faith toward men. And in our love and faith toward men we must take especial care that we learn the lesson of Jesus regarding the breadth of human brotherhood. We must undertake to widen constantly our powers of mind and heart to understand and love all races and classes of men. The very center and core of the sin of sectarianism is that it fixes the eye upon a few externals of speech and costume and limits its intelligent and sympathetic human relations to this limited and provincial circle of human beings, so that the Jew has no dealings with the Samaritan; the Trinitarian and Unitarian tag each other with opprobrious names and avoid each other; the men who pay wages and the men who receive wages allow their differences of industrial

viewpoint to separate them beyond the reach of just and sympathetic brotherhood; the people who live by salaries and incomes construct the portals of the church so that the man who lives by rugged first-hand work cannot get in or out of their doors without losing something of the self-respect of his manhood; then these people who do go in and out pride themselves falsely on their Christian character, and add to their self-exaltation by looking down upon the outsiders as upon an inferior and less godly race.

Charles Wagner, one of the noblest of modern preachers, says, "I have lived with rich and poor, wise and ignorant, city folks and peasants, Germans and French, believers and atheists, the champions of the past and the champions of the present, and I have understood and loved them all." If you will sincerely and genuinely undertake to do this, it will save you from hypocrisy and false pretense. It will make you a son of man. And one cannot be a son of God without being at the same time a son of man.

We know that this was the way of Jesus. We know that the people who made a pretense of religion, but who had not the reality in their hearts, were offended in Him because He honored the people outside their narrow sect by associating with them on the same human terms of brotherhood. They were offended in Him because they sought the self-exaltation of having Him treat them with a different respect from that with

which He treated the "outsiders." But to Jesus, as to every true man, "A man's a man, for a' that."

A man who has real goodness of mind and heart is no more contaminated by associating with his weaker brethren than a water-lily loses its whiteness by growing in the muddy pond. It is make-believe goodness that is afraid of its reputation and must find self-satisfaction by casting contempt upon those outside its own sect. Genuine character grows out of the soil from every place where God comes down and with His fingers shapes the clay and from His spirit breathes the breath of life.

Charles Wagner tells us, "I am a pagan and an ancient, a child of nature come to God through Christ." Every true man is, in the breadth and depth of the solid foundations of his being, a pagan and an ancient, a child of nature. Whatever of nobility there may be in him must grow out of this common native soil. The attempt to claim goodness because of one's ancestral or sectarian origin is the attempt to possess character without rootage in the common soil of human reality. It may produce a parasitic plant; but it can never arrive at the fullness and power of original and real goodness.

Here lies much of our practical difficulty—a parasitic plant of religion claiming the monopoly of goodness; a native, pagan genuineness of humanity classed as outsiders to religion. If only we could listen to Jesus, and all the genuine religious spirits of history, we should save each

generation of men from these false divisions, and therefore should save the sects from hypocrisy and the natural world from paganism. If a man's goodness will not stand the shock of contacts with universal humanity, his goodness is hypocrisy.

Every experienced man knows that the easy way is to keep comfortably within the confines of one's own ecclesiastical circle, and to know the "outsiders" only to talk about them patronizingly and academically. But the result is disastrous to the virility and genuineness of religion. It produces colorless, hot-house plants—men who have grown up "within the shelter of the fold." These men talk about the world, themselves being outsiders to its rugged realities; imagine about it things that fail to grip the truth; preach to it as though afraid of it.

The majesty of Jesus and the prophets is, that they appeal to the noble and the heroic in man, and will not compromise the truth for the sake of catering to human weakness, ecclesiastical provincialism, and love of ease. Theirs is the nobler purpose to convert human ignorance into knowledge, folly into wisdom, weakness into power—to create men in the image of the divine.

Upon this path of real religion grows nobility of character and greatness of power. Here a man claims all the wealth of the resources of the universe as his own and sanctifies this wealth by the inbreathing of the divine spirit. Again Charles Wagner declares, "It has been given to me to be able to combine harmoniously in my soul

many forces, hostile in appearance, but fundamentally united into one solidarity." Here it is that we learn, "All things are yours; and ye are Christ's; and Christ is God's."

How the world needs Christian men and women—men and women of real religion! These men and women are they who possess all power; they are the salt of the earth; they bridge the chasms between classes and races, and bring peace to warring humanity; they are the saviours of the world. It is for these that God is calling. His fingers in love are molding our clay, and the warm breath of His spirit is breathing lovingly upon the assemblage of our natural talents in order that we may become if possible living souls.

Here is vast suggestiveness for the training of each new generation. Very literally our children must grow up out of the soil. Our "cultured" classes must keep close to first-hand reality, physically, intellectually, spiritually. If they fail at this point, both the number and the quality of their offspring decline. The "pagans" supplant them, both in the physical census, and in the real culture of mental and moral power.

God is calling for leaders of men. He is looking not in the favored palaces of the pampered and the proud; His eyes range up and down through the ranks of the crowd, looking for men.

"There's a dead hum of voices, all say the same thing,
And our forefathers' songs are the songs that we sing,
And the deeds of our fathers and grandfathers done
Are done by the son of the son of the son."

God cannot use the sons of the sons of the sons, whether they be sons of veterans, or daughters of the Revolution, or descendants of Abraham. Their noble ancestry is nothing against them; it ought to have great weight in their behalf. A noble ancestry ought to produce "seed after its kind." But if it is to do so, the seed must fall into the soil and die. We cannot produce a noble oak by embalming the acorn and keeping this seed in a decorated glass case to show to our friends.

God is calling for men with the fresh, ancient, pagan energy of the soil in their veins, and the original goodness and grace of the divine breath.

"Lo, a call for a man who shall make all things new
Goes down through the throng! See! he rises in view!
Make room for the man who shall make all things
new!—

For the man who comes up from the crowd."

Our city, our democracy, our humanity cries to God for men, unpretending and genuine men, men of real religion and all its attendant grace and power.

"And choosing sweet clay from the breast
Of the unexhausted West,
With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God, and true."

Thus God made Abraham Lincoln out of common clay. Thus He created Jesus, the son of the carpenter. Thus he called Charles Wagner from the simple home of genuine religion. Thus God is calling for you.

"Have salt in yourselves, and be at peace one with another."—Mark 9:50.



"Whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.

Who art thou that judgest the servant of another? To his own lord he standeth or falleth."
—Romans 14.



"Thou hypocrite, cast out first the beam out of thine own eye."—Luke 6:42.

ATTENDING TO ONE'S OWN BUSINESS.

A SERMON IN CENTRAL CHURCH, GRAND
THEATER, SIOUX CITY, IOWA,
SUNDAY, APRIL 11, 1915.

"What concern is that of yours? You follow me." These, according to John's gospel, are the last words of Jesus to any of His disciples. Jesus had been holding a conversation with Peter, the intent of which was to turn some searching questions in upon Peter's own soul. It was difficult for Peter to concentrate his attention upon himself. Like many a modern man, while he ought to have been searching his own heart, his mind was really upon the affairs of other people. Jesus calls him back sharply from his impertinent mental wanderings. Jesus tells him, These other people's affairs are none of your concern; God will take care of them; you attend to that business which God has given you.

This exhortation of Jesus to Peter is one which the American Christian needs very much to take to heart. It is a natural human tendency always and everywhere, for the individual to forget his own mission in life and to give tantalizing and impertinent attention to the mission of other people. This human meddlesomeness happens to be more characteristic of the American mind today than of any other mind on this round globe of ours.

When for the first time I set foot on foreign shores, I made two or three surprising discoveries within a fortnight. I discovered, first of all, that I was permitted to go about my own business in a way which was new to me. I soon noticed that everybody was in the habit of attending to his own business, and of permitting other people to do the same. It was as though each individual assumed that God and the government could take care of the other people, and that his own business was to keep right with God and the government by attending to the affairs which belonged to himself.

I observed a second fact, which would follow very naturally as a result of the first, that each individual was master of his own job to a degree that was new to me. The individual might not have a smattering of so many occupations; but in his own sphere he was thoroughly trained, and attended to his own occupation in a masterful and delightful fashion. One quickly fell in love with the policeman and the car conductors, because one could trust them to attend well to their business. For this reason, traveling was easy and delightful, even on foreign shores.

Furthermore, as one frequented the restaurants and hotels, the conviction forced itself upon him, that the people appeared happier and more care-free. The individual did not seem to be carrying the weight of the whole human world upon his own mind and conscience, as so many Americans seem to do.

Another discovery, closely related to those already mentioned, was that men there maintained their efficiency to a greater age than we in America are accustomed to expect. We are more or less imbued with the idea that a man at forty should be chloroformed, or at least that a man at fifty passes the dead line. It is not so across the water. Locomotive engineers are likely to be greybeards, and they run their trains faster and safer than we do. The man at eighty, up in the hills, is likely to shear more sheep, and do it better, than the boys.

I am not one of those who believe that everything across the water is better than at home. But I am one who believes that it is only an ignoramus who knows too much to learn anything, and only a fool who refuses to face facts.

It is perfectly clear to the thoughtful mind why we in America should be anxious and meddling and nervously overwrought. In the first place, we are all trying to get on top; and before we know it our whole life is passed and we have not really thought about the business of living happily. Moreover, a good many of us look upon ourselves as the government, with the whole responsibility of ordering the affairs of all the rest of the people. As a result, the people get on our nerves, and we get very little time to order the affairs of our own souls.

There is no message which we so much need today as these words of Jesus to Peter. We need to learn to retire often into the secret citadel of our own soul; and there, in the silence with God,

peacefully to discover what our own business is, and to learn how to attend well to that business.

The world's happiness depends upon the happiness of the individual men and women who live in the world. The beauty and strength of any civilization depends upon the beauty and strength of the personalities of whom that civilization is composed. Wealth of personality comes of cultivating wisely and well the garden of one's own soul.

We would do well to follow the method of Jesus as he taught His parables from nature. He bids us "consider the lilies." We may well learn some lessons from the trees and the flowers. The beauty of a landscape depends primarily upon the perfection of the individual plants and flowers which make up the landscape. Each individual plant or flower comes to its perfection chiefly by attending to its own growth. It does not improve the landscape any by attempting to move out of itself and meddle with the form of all the other plants and flowers.

It is true that man is more than a tree or a flower, and that man's personal relations with his fellows must be a matter of conscious concern; but it is nevertheless true that a man's first business is to live his own life, taking his orders from God through the avenues of his own reason and conscience. It is forever true, as Jesus taught us, that our main duty to our fellows is to let our light shine. When we go beyond that, we are on ground which we must tread with great care.

No one can attend helpfully to the affairs of his fellowmen until he is accustomed daily to attend first of all to his own affairs as in the sight of God. No one can awaken in others a sense of their responsibility to God until he has learned to respect the souls of others as he respects his own soul when he stands in the majesty of his personal responsibility to his Creator. No one can enrich the lives of others, except as he is himself daily made great by drawing upon the divine wealth of the spiritual universe. And even then, his help of others must be as the help of the Christ, which shines unobtrusively upon the soul to kindle from within the vision and the desire and the love and the resolve. One can make others right only by making himself right, and by letting his own soul shine out in speech and action. Many of our meddlesome Christians today need to feel the home thrust of the words of Jesus, "Thou hypocrite, cast out first the beam out of thine own eye."

The substance of every tree and plant comes out of the soil and the air of the great world which lies about it. The pattern of the plant's beauty and strength comes out of the living heart of nature. No man by anxious care can make a living tree or flower. Man may make an artificial flower, which may be very free from worms and insects because there is nothing about it to attract even a butterfly or a bee. His flower may be formally very correct, but it will be devoid of the fragrance of God's garden.

In the Dells of the Wisconsin river I encountered one day a business man from Chicago, who, with the reverent exultation of a child, was striding bareheaded through the wonders of nature. He said he had come up to the Wisconsin river to find something that God had made.

There is eternal freshness and joy and health in the things that God makes. The souls that live freely as from God and unto God are filled with this life-giving joy and health. It is such souls that make a great and happy civilization. It is from such souls that there streams the light which Jesus had in mind when he said, "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

The human soul draws its strength and its power from the Infinite and the Eternal. If the soul is to find this personal wealth, it must have the calmness of heart that enables it to draw its beauty and its strength from the infinite resources of God. Overwrought nerves are both the sign and the prophecy of lean and underfed souls.

It is so easy for us to select from the scriptures all the texts which, taken by themselves, cultivate in us a spirit of petty impertinence, and of consequent personal poverty of spirit. We have greatly overworked the idea of being our "brother's keeper." It will perhaps be well for us to recall now for a time the fact that these words fell from the lips of Cain who was his brother's murderer. We shall do well to reflect that if Cain

had attended first to the rightness of his own heart before God, he would have kept his hands off his brother.

Oh! for human souls that have learned how to attend to the great business of living their own lives. It is these noble souls whose very existence makes life worth while upon the earth. It is these souls who are most useful to their fellows, because their lives are a bright and shining light. It is these souls that have learned the secret of attending to their own business.

If we must confess the truth, we are compelled to reflect how common these overwrought and anxious souls are in the pews of our churches,—these people who have taken the business of running the world so seriously that they have had no time to get acquainted with the heart of the Eternal and to win for themselves the power of His peace. Everywhere one finds these folks who call themselves the “good people,” and whose notion about their own goodness is only a sign of the provincialism of their own souls. Religion to them is a few prohibitions and a few commands concerning forms of conduct. The great deep ocean of the health and power of the divine life in the soul they never have known. Their sympathetic acquaintance with humanity is very limited. The breadth and the height of the human and the divine have never been revealed to their eyes. Religion as interpreted by their thought and life is a little and a contemptible affair.

I never rode on a railway train until I had grown to be quite a boy, for the simple reason

that railway trains had not yet reached the frontier where I was born. I remember vividly even yet that first ride in a railway car over the rough track of a country branch line. I remember how, at the first, with every swaying of the car I clutched at the ends of the seat to keep the car from falling off the track. Of course it was futile effort. If the train men could not manage the train, I surely could not help any by anxiously clutching at the arms of my seat.

But that is just the habit that multitudes of people have with this world which God has sent swinging into space. They live always in the feeling that if they should take their hands off the moral universe it would fly the track and tumble into wreck. Hence their own hearts are distracted; their spirits are meddlesome, suspicious, gossiping; their own souls lack freedom and courage and joy and power.

These people who live a life of wretched anxiety about all mankind except themselves, are always lean and poverty-stricken souls, because they have no time and no peace for the enrichment of their own spirits in the fellowship of the great and the noble and the eternal. They are like a tree that should dance distractedly hither and thither in the effort to superintend forcibly the springing of every twig that shoots in the forest, and its own branches are but scrawny and irregular caricatures of the divine symmetry and beauty.

More than half a century ago, before the Railroad had crossed the Missouri River, my father

journeyed with ox teams and freight wagons across the country that lies between the Missouri river and the mountains. That country was then known on the map as the great American desert. Nobody supposed it would ever be inhabited, yet today it is teeming with population and with wealth.

Multitudes of anxious human souls who to-day call themselves Christians are as barren as this great American desert of sixty years ago. Their souls are spoiling with latent possibilities, teeming with undeveloped wealth. This wealth will never come to its development until these souls learn how to cultivate the little personal plot of ground which the Almighty has given to them. The human desert of their souls will never be transformed until they learn how, as in the sight of God, to attend each to his own business.

I would be holding back truth which means much to me if I should fail to say that in my visit to foreign shores I discovered that the church and its message there are of vastly greater significance to the people than the churches and the messages with which my own youth and manhood were nurtured. The reason for this fact is very simple. It is that these preachers on foreign shores have learned to attend well to their own soul's business. Knowing the mysteries and the powers of their own spirits, they understand the mysteries of all human souls.

The human soul is the most wonderful universe that God ever made. There is a greater

world under every man's own hat and coat than the material world that is disclosed to our view by the microscope and the telescope. Happiness lies in the development of this moral and spiritual universe that dwells within the temple of one's own body. It is in this wonderful and infinite inner universe that the fountains of happiness and of all human greatness are concealed. A man may gain the whole world; but if he forfeits the development of his own soul he is an unhappy outcast, unfit to dwell in God's kingdom of righteousness and peace and joy, because, as Jesus said, he cannot "see" that kingdom.

It was a great revelation to me when first I encountered a preacher of religion who walked up and down like a king through the vast aisles and under the starry domes of the palace of his own spirit, pointing out here and there to the people the wonders of the spiritual galleries within the man and the majesty of the spiritual heights and depths of the human soul. I discovered then what a paltry thing is the religion of the Pharisee with a few forms of conduct to impose from without, and how majestic and wonderful is the religion of Jesus that grows from inspirations and discoveries within the soul, until one by spiritual self-discovery stands in thanksgiving and reverent joy in the presence of the Eternal and knows himself to be a Son of God.

I had a letter the other day from one of those petty souls, a preacher who years ago gave up his preaching in order to devote himself to the busi-

ness of getting more laws made that he might impose them upon all of us and get himself between God and man to keep the human soul from coming to the knowledge of its Creator. He prates much about the "social will." He has forgotten forever the teaching of Jesus about attending to one's own business. He has lost sight of the teaching of Paul, that the soul lives unto God. He does not believe a word of the Declaration of Independence that "men are endowed by the Creator with certain inalienable rights."

To him the human soul has become a paltry thing that has no God-given rights. This petty creature has gotten himself into the place of the Almighty, and is wearing out his foolish heart trying to make the people responsible to him instead of to God.

The "social will" can have no value to the human race, unless the social will be God's will. And God's will must be revealed to each human heart from God, and not by the show of hands of the crowd.

Jesus did not say, Let the will of the crowd be known, and then you follow it. He said that he himself came to do God's will. Sometimes the crowd was with him and sometimes it was against him. He was ready to go to his crucifixion at the hands of the crowd in order that he might listen obediently to the voice of God.

The cross Jesus lays upon his disciple is not the cross of doing the "social will" of the majority; it is the cross that comes of listening to the voice of God, and obeying that voice of majesty that

speaks within every soul that will cultivate the ear to hear. The personality that may withstand the shocks of time, and wear the crown of life in eternity, is not had by listening to the crowd. It comes from God. The disciples of Christ have not yet learned to follow their master. Daily they betray Him, deny Him, crucify Him.

Salvation is not a matter of opinion, even though that opinion be sanctioned by the majority and be a matter touching details of formal conduct. Salvation is by the soul's obedience to God as interpreted by the individual reason and conscience.

Every man has the utmost freedom to let his light shine for the enlightening of the reason and conscience of all. But a Christian attends well to the business of following his Master. In the things of opinion and conduct he keeps hands off force off his fellows with self-restraining care.

"Opinion, let me alone; I am not thine.

Prim Creed, with categoric point, forbear
To feature me my Lord by rule and line.

Thou canst not measure Mistress Nature's Law,
Not one sweet inch: nay, if they sight is sharp,
Wouldst count the strings upon an angel's harp?

Forbear, forbear.

"I would thou leftst me free to live with love,
And faith, that through the love of love doth find
My Lord's dear presence in the stars above,
The clods below, the flesh without, the mind
Within, the bread, the tear, the smile.
Opinion, damned Intriguer, gray with guile,
Let me alone."

What our religion needs more than it needs anything else is a new revelation of the living God, in order that in the light of the eternal Father we may get a new revelation of the sacredness of the human soul and of the greatness of personal responsibility to the eternal God of wisdom and love. We need to hear again ringing through the empty spaces of our churches the words of Jesus to each individual soul, "What concern is that of yours? You follow me." We need to hear the words of Paul, "Who art thou that judgest the servant of another? To his own Lord he standeth or falleth." We need to see again the mighty spirit of a Luther or a Cromwell, ready if need be to hurl defiance at the petty imperialism of modern protestantism deriving its sanctions not now from the "divine right of Kings," but from the votes of majorities and the political intrigues of legislatures.

These mighty spirits of the past have dared even to behead Kings when they got between the people and the people's right to live their lives unto God. It is as true today as it has ever been that the greatness of life can be maintained only by the courageous strength of men who have the true spirit of freemen.

Society is composed of individuals. One can enrich human society only by bringing to it the wisdom and grace and power of his own spirit. If the individuals are zeros, a hundred or a thousand zeros are zero still. Interpreting God's will for other people does not enrich one's own soul. One gains the power of a son of God, and the ra-

diance of a shining light, by discovering God's will for himself, and by obeying God's will for himself.

Have you ever contemplated what a great business it is that God has given to you when He launched you on your way to the wonderful mission of living your own life? Have you considered what splendor of body and mind and spirit might be yours, if only you would draw your daily sustenance from God, and find your daily companionship with Jesus and with the great spirits of noble freemen?

Have you reflected on the thousand relationships in which you stand to human beings, through which you might make glad and strong the souls of others, if only you would simply keep the lamp of your own life burning as God meant it to burn? Have you considered how many human hearts would be made happy and great if you would just attend well to your own great business of obedient living?

Have you considered how you might make glad the souls that are nearest and dearest to you, if only you would let God make your own spirit strong and patient and faithful? Have you reflected how the strained and conflicting relations of life would be made smooth and sweet if you would be content with living your own life, and merely loving and trusting your companions? If you will attend well to your own soul—just see to having "salt in yourself"—then you will have discovered the path to "peace one with another."

When you allow people and things to get between your soul and God your life withers like a plant shut off from the sunshine. With what indignation and noble wrath a true spirit rises in his might to smite down, if need be, those petty and impertinent souls who will neither attend well to their own business nor permit any other soul to live his life in peace. By whose right is it that some other mind asserts the privilege to sit in the place where God put my mind? By what right does his mind propose to give orders to my personality when God gave me a mind for that purpose? If you know how to live better than I, my friend, then live your life better. I shall be very likely to see your better way, and if your way is better for me, I shall soon adopt it. Do not spoil your own chance at life by attempting to transgress my right to live my life.

If you would enrich your life, follow the living Christ. Learn the majesty of His soul. Learn from Him the greatness of the errand for which you were sent into this world. Learn from Him also how to respect the sacredness of other souls as you would in His presence respect the sacredness of your own.

Look into your own heart and discover its dusty aisles and cob-webbed ceilings which were meant to be fresh and bright with use. Get acquainted with the spiritual plot of ground which God has assigned to you. Let Jesus come in and show you the great spaces of your soul which you have never seen.

Then repent of your own shameful and wicked housekeeping. Pray God to teach you how to save your own life from darkness and make it a shining light. Pray God to forgive you for thrusting your puny and distrustful and confused self into His seat of authority and power. Become sincere and earnest to attend well to the great business for which God sent you here, during the years of your life that are left.

Then shall you belong to God's Kingdom of righteousness and peace and joy. Your eyes shall have seen it. Out from your eyes, and through all your life, shall beam its shining light. You will not need to call yourself "the good people." Let God and the people discover your goodness for themselves.

Nearly twenty centuries have passed since the great Teacher lived in Palestine. Our churches have talked much about Him, but most of them have not yet tried living His life. Let us try Christianity. Then shall we each have the salt of real spiritual vitality in himself, and, attending well each to his own business, we shall be at peace one with another.

WHAT CENTRAL CHURCH IS TRYING TO DO.

A SERMON IN CENTRAL CHURCH, GRAND
THEATER, SIOUX CITY, IOWA,
SUNDAY, MAY 16, 1915.

In all literature there is no finer phrase used to characterize a man than this, which occurs often in the Scriptures, "a man of God."

No man would venture to use this phrase as descriptive of himself; yet no true man can do less than to say that this is what he is trying to be.

This term is not necessarily to be used in application to a minister more than to any other man; though it is to be assumed that the minister has it for his single guiding purpose in life, to be a man of God.

Any body of people associated together for distinctively moral and spiritual purposes, and having within the group a sufficient number of persons who are sincerely seeking to be men of God, so that these people of spiritual purpose impart to the social body its dominant spirit and aim, is a "church of God." This term also is found frequently in the Scriptures.

This is what Central Church is undertaking to be. Its aim is to be a church of God, made such by the spirit and purpose of its people.

Every noble ideal is a masterpiece of human vision and effort, and is inspired by the Spirit that is from above, and created by the power of God working through the minds and hands and hearts of His people. Every such ideal, having been once created, is always feeling the downward pull of that force of moral gravitation in humanity which tends naturally to degrade noble ideals and to subtract from them their essential elements of strength and beauty. Thus the ideal of "a man of God" is always tending toward degradation and weakness, and must every day, by fresh inspirations and power from above, be lifted back again to the heights where it belongs.

It is easy for the people to come to think of "a man of God" as merely an other-worldly individual, or as one living in an emasculated atmosphere of pious sentimentality, or as one wearing a spotless tie and pursuing a certain profession.

A thoughtful scrutiny of the great men of history who have created this divine ideal, will give to us always a more wholesome understanding of the character that Biblical writers meant to describe by this term. When the ancient writer looked upon Moses, and took the measure of that man of intellectual grip and spiritual vision, that far-seeing statesman and leader of people's, he described him as "a man of God," and in so doing lifted this noble phrase out of the slough of a merely "good" sentimentality.

Samuel, the boy who heard in his own reason and conscience the voice of God calling him; Samuel, the man who was preeminent as wise

counselor among kings, is described as "a man of God."

Elijah was another of these men of God, who dealt with kings, and injected moral purpose and spiritual vision into statecraft. But when his mind and heart were filled with affairs of the greatest moment, he had time and purpose to find out the widow in her sorrow, and wisdom and power to heal her son. When the critical moment called for swift and courageous action, he had the physical power and the moral will to outrun the king's chariot and to be first at the place where his presence was required.

When the great Apostle of the New Testament wrote a personal letter to the noble youth who had thought great thoughts with him, and dared great enterprises, and shared prison fare without faltering, he talked of this young man's ideal as that of "the man of God."

A man of God is one who has the spirit and purpose, and, according to his talent, the power to get God's will of truth and righteousness and love and happiness accomplished upon the earth. The church of God is that group of people, of whatever name or race, whose prevailing spirit and aim are imparted to it by the sort of men and women that we are describing. It is this that Central Church would like to be.

The doors of the church of God swing open wide to all, because all are God's children. Whosoever will may come. The majority of the people in that group may be children in vision and purpose. Judas may be there. Mary Magdalene

may be there. The Father's welcome is for all. The Elder Brother's kindly reception is for each. It does not require very many men and women to impart the dominant spirit and aim to any social group. Jesus in the midst can transform a cheerful fellowship of fishermen into a yet happier church of God. The Christ in the minds and hearts of a few has power to leaven the whole group with good-will and purpose and faith and joy.

In the church as developed by time and circumstance there are two chief essentials to be ever guarded with earnest care; one is the freedom of the truth; the other is an atmosphere of spiritual strength and joy among the people.

(1) The first is the problem mainly of the freedom and independence of the pulpit. The minister whose teaching is influenced by the financial resources or social station of any member of his congregation is serving Mammon instead of God, is obeying an earthly master rather than the divine Master.

The ingenuity of man has sought out many solutions for this ever-present problem. Some have confidently asserted that no man can be a minister and be free unless he has in his own title resources which give him an independent income. Others have assured us that the minister, to be free, must be supported by the state. But no solution ever solves the problem, except one—and that is a man who places upon the integrity of his own soul the same value which Jesus places upon

it. Such a man in the pulpit will suffer financial loss unhesitatingly rather than suffer moral degradation. Such a man in the pew could never stoop to the thought of using his financial power to influence the teaching of the pulpit.

There is but one channel of legitimate and honorable moral influence that any man may use, and this is the simple influence of letting his own light shine—of speaking honestly and clearly such truth as he sees and letting it have the weight of which it is worthy, of living the life in which he believes and letting the life radiate its influence.

The temptation to use physical and material power for the sake of influencing the expression of moral and spiritual truth is a very ancient and a very persistent one. It is the temptation that led Jesus to say that it is very hard for the man who possesses this power to enter the Kingdom of God. A Christian man is a man who is able to place the proper self-restraint upon his use of such material powers as he may possess; just as the wise and successful parent is the one who knows how to renounce the use of physical power, and to substitute for it moral and spiritual power.

There can be no doubt that this question lies close to the heart of the success of the true church of God. The prominent church member who when the minister spoke some unpopular truth, naively asked, "Did he think God wanted him to say that which would take away his bread and butter?" is a type frequently found in our

churches—an offense to Christ; an abomination in the sight of God.

The very existence of our political and religious institutions is going to depend at last on the men who maintain the freedom of the truth in the pulpits of the land. The truth is an instrument of marvelous power. No power is so practical and efficient here upon the earth as the truth, when men and women really begin in this sincere way to seek it and to trust it.

(2) The other essential is the spiritual atmosphere of victory and happiness among the people. We all know how one offended and selfish soul often destroys the good cheer and beauty of a church. But it will not be so, let me say, if the church be really a living church of God. Why should any one be disturbed or offended because some one else is overcome of evil?

If my brother is unhappy, why should not I on that very account hold closer to the great joy-giving spirit of God? God can save my spirit, and through me can heal the spirit of my brother.

If the child in the home exhibits a bad spirit, why should the parent be at once overcome by a like spirit? Why should the parent grow angry and berate the child? Why should the parent even mention the matter, until the storm in the child's spirit is passed? Then let him have one of those beautiful, friendly, little quiet talks that are health and healing to the spirit of both parent and child.

The church is made of human beings. The more truly the church congregation is representative of all humanity, the more truly is it Christ's church. If anyone in that congregation manifests an unchristian spirit, why should anybody else mention the fact? Why should anybody even think about it, except to let the strength and compassion and sympathy of God find deeper rootage in his own soul, in order that he may 'both save himself, and become, by the grace of God, the savior of others?

Does a Church exist in order that we may each take our petty and imperfect standard of right and carry it about for the purpose of applying it to our neighbors and calling attention to what we consider their deformities and failings? Is the church a group of people who exist for the sake of judging one another? No! No!

The church is a group of people associated together for the purposes of moral and spiritual life and helpfulness and good fellowship. God looks upon us all with a Father's pity and mercy and faith. A church of God is a social group which has in it enough people who, in contrition and in faith, feel this heavenly look and presence, so that by these people the dominant spirit and aim is imparted to the whole group.

Central Church wants to be a church of God. With deep gratitude for the brief months of our history, we record now our faith that this which God wants us to be we can be. Let us mention some of the reasons for this faith:

(1) The spirit of our church has certainly been something unique in the experience of most of us. To the minister it has been a spirit for which he has long hoped and prayed, and which he has found here in far greater measure than ever before. He was slow of heart, at first, to realize that the people were coming because of spiritual hunger; that the people were present because they wanted to be; and that those contacts of the minister with his people which always make a great draught on his strength, were also returning to him always a strength and joy beyond any former experience.

(2) The people have responded, almost beyond one's hopes. The congregations for the first four months ran from 115 to 300, averaging about 144. The congregations for the second period of four months ran from 145 to 480, averaging about 218. This has occurred while minister and people were being tested and tried in many ways. Surely we have reason to believe that God has a place and a work for us in Sioux City.

(3) There are two financial ideals for the Christian teacher, and therefore for the Christian church. One is the ideal of an unsalaried ministry; the minister may work at his trade, and teach as he is able between times; or the minister may, like the mendicant friars, solicit support from door to door, teaching as he goes.

The other ideal is a ministry and an institution established on a sound business basis. If the church chooses this latter course, then its business affairs should be administered as honestly and honorably as the affairs of any other business.

At the beginning of Central Church, the minister frankly and avowedly took chances. It was a venture of faith. The minister had faith in God and in the people, that the adventure would succeed. But he had faced frankly and honestly the alternative that it might not succeed. If he had known that it would not succeed, he would have gone forward just as he did, because it was the only path of spiritual integrity which was revealed to him.

Every bill has been paid promptly every month. We have not pledges enough to carry our work through to the completion of our first year on September the first. But we surely have vastly greater reason now, than we had at the beginning, to believe that our work will find the necessary support.

(4) Always the most important reason for faith in any moral enterprise is a reason which lies in the heart of one or more individuals, invisible to the public gaze. The minister finds in his own reason and conscience, in his own vision and experience, far clearer and stronger ground today for faith in God's purpose for Central Church than he had at the beginning. The recent months have been months of readjustment

for him, both without and within. Every week the work to be done has grown clearer, and the power to do it more evident. Therefore he believes in the future with an intellectual clearness and a spiritual faith far greater than ever before.

As to the future: Central Church needs in due time a home at the center of the city; Central Church needs workers; Central Church needs financial backers.

During our first year we have all attended and worked in the simplest voluntary way. It has been our pleasure. Nobody has felt pledged to pay or to attend or to work, except as his own heart has impelled him. This must always be essentially so.

But naturally, our work will be now finding permanent place in the hearts of the people and in the life of the city, and there will be many who, seeing the vision, will be giving this work permanent place in their thought and effort and support. Pleasure will be strengthened and exalted by being wedded with noble duty.

It will be the natural thing as we enter upon our second year that we shall seek at the beginning for more visible evidences of permanent support than we did at the start. In every successful modern church there is a group of men and women of more than average financial ability who furnish the nucleus of the support of the church. Also in those successful modern churches which minister most widely to the spiritual

welfare and happiness of the people, there are great numbers who contribute regularly in small sums according to their means, and who feel themselves to be thus a responsible part of the church, and who are in fact the very bone and sinew and spirit of the church of God. Central Church, at the beginning of her second year, should find hundreds of men and women and children who are ready to contribute regularly 10c, 25c, 50c, \$1.00 per week to her permanent support.

Also there will be found men and women to share cheerfully and faithfully the work of some one of the many departments of this beautiful and growing Christian service.

To the minister, Central Church will be the substance and heart of all his effort and affection. He is glad in the hope that he may be able, by writing and speaking, to exercise some influence in the great problems of church and state that are destined to become more urgent as democracy feels its way, sometimes in blindness and passion, toward its ultimate success. But in the midst of public problems, Central Church will hold first place in his thought and love.

Grateful to God, and to the people, for the experience and the victories thus far, we go forward with faith in God, faith in ourselves because the God who calls us to our work is able to sustain us as we do the work, and faith in the people because the dwelling place of God is with men.

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